

**A SEMINAR FOR EMOTIONALLY EXHAUSTED PASTORS
OF THE CANADIAN CHRISTIAN AND MISSIONARY ALLIANCE**

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CHAPTER ONE

MY BURDEN

My Personal Motivation

It was a bitterly cold morning in January on the prairies of windblown Saskatchewan. It was cold on the outside and I was freezing on the inside--freezing because my emotional reservoir was drying up, and my energy gauge was red lining. Every other frigid winter I somehow stayed hot, but not this time--an extended season of church conflict had left me hurting and humiliated. Within one month of that cold spell, I was asked to resign as Senior Pastor of the Estevan Christian and Missionary Alliance Church.

Estevan is a city of 11,000 people, two hours southeast of Saskatchewan's provincial capital, Regina. Estevan services another 9,000 people in surrounding farming communities. It is an extremely prosperous small city. The economy is diversified through agriculture, coal mining, a power company, a mobile trailer manufacturer, and an international oil industry providing a higher per capita wage and standard of living than anywhere else in the province.

The congregation that I was called to was poised for innovative growth. We appeared to be a successful match. The relationship started out with significant signs that the church would impact its city and beyond, however, it concluded in conflict and unresolved issues when we parted. The ten-month period of leadership crisis left us feeling very isolated. Since then my family, the remaining staff, and the church itself have struggled to reassemble the pieces. Two of the four person staff no longer serve in vocational ministry.

Former Midwest District Superintendent Arnold P. Reimer and I have a close relationship. While growing up in Toronto, he had been my pastor for fifteen years. For several years Pastor Reimer's third son, David, and I were best friends. Pastor Reimer had married my wife and me ten years earlier. He officiated at the funeral of my mother when she died at forty-eight. My wife and I served an eight-month internship in Bayview Glen Church under the supervision of one of Pastor Reimer's staff. Due to the closeness of my relations with Pastor Reimer, he was placed in the awkward position of informing me that the Elders Board had, in my absence, voted 4 to 1 in favor of my removal as Senior Pastor of the Estevan CMA Church.¹ The reason given for my termination was "incompatibility of leadership style."² In five years of prolonged and deep reflection, God has revealed to me that underneath that statement are the lessons He wanted me to learn; to minister through His grace rather than by my performance.

GRACE

Grace is to rest in His arms.
 Grace is to let God initiate.
 Grace is to hear the voice of God.
 Grace says "God will handle it."
 Grace says God will guide the journey."
 Grace says God uses anyone.
 Grace is unpredictable.
 Grace flexes with agenda.
 Grace is the fear of God.
 Grace is relationship.
 Grace is God's type.
 Grace comes from God.

PERFORMANCE

Performance is to work my arms.
 Performance is to self start.
 Performance is to control and manipulate.
 Performance says "I can do it."
 Performance says "Go and get it."
 Performance says "We are the team."
 Performance is strategic.
 Performance is agenda driven.
 Performance is the fear of man.
 Performance is production.
 Performance is type A.
 Performance comes from me.

¹AP Reimer, interview by author, Feb. 1998, Keswick, ON, Canada, telephone. Pastor Reimer has graciously granted permission to disclose the details of my personal motivation in writing this dissertation and endorses my intention to help emotionally exhausted CCMA pastors. I extend my gratitude to him.

²Ibid.

The grace paradigm of ministry is the subtle difference between kingdom extension and empire building. Learning to live and minister in grace is as much a journey of maturing as it is learning to live the deeper life. One result of my experience is a desire to contribute an analysis of pastoral care to the Canadian Christian and Missionary Alliance (CCMA). My hope is that, when similar church conflicts occur, my story, the data collection, and the research to follow, will provide some means to guide suffering pastors through the battles to emerge as war veterans not casualties.

After ten years of pastoring, I was all but washed up. The accumulated toll of ministry and the recent church conflict, resulting in my expulsion, had almost consumed me. Our family of five relocated from the western prairies of Saskatchewan to the northeastern mountains of Pennsylvania. We assumed the leadership of a small American Christian and Missionary Alliance (ACMA) church in Nanticoke. I knew no other occupation and had to provide for my family. Furthermore, I reasoned that God had called me to the ministry, and I would not relinquish my commitment to that call. The aftermath of the Estevan conflict caught up with me in Nanticoke. To my astonishment, my recovery has taken four years, requiring physical therapy, professional counseling, and medication. Exposure to several church and parachurch ministries has afforded wonderful seasons of retooling and healing. I have been blessed beyond expectation through this journey of suffering.

The primary focus of this dissertation will be directed toward the heart of the CCMA pastor. Furthermore, a task force is already assembled in the CCMA to address General Assembly 98 with a proposed conflict resolution strategy (See Appendix A). Therefore, I will leave that perspective of pastoral care to the wisdom of the task force.

An anonymous CCMA pastor said “good systems don’t heal personal problems and won’t change bad behavior.” No amount of prevention will stop persecution. It will come. One of the tasks of shepherding is to limit the damage to the sheep and to self.

Be on your toes-both for yourselves and your congregation of sheep. The Holy Spirit has put you in charge of these people-God's people they are-to guard and protect them. God himself thought they were worth dying for. "I know that as soon as I'm gone, vicious wolves are going to show up and rip into this flock, men from your very own ranks twisting words so as to seduce disciples into following them instead of Jesus. So stay awake and keep up your guard." Acts 20:28-31 Message

Therefore my intention is to feature the need for comprehensive and compassionate care of CCMA pastors with an emphasis on self-care. An anonymous CCMA pastor said, "The pastor must care for himself, the church won't." Furthermore former Canadian Theological Seminary (CTS) Associate Professor of Christian Education, Kevin Lawson, was researching former Christian Education workers and observed the attrition rate of CCMA pastors. In his own words:

I decided it could be worth the look. Rev. Gordon Fowler, the minister to ministers, talked about doing an attrition study together with me. I was to assist him. So I put together a proposal for the CCMA but was eventually turned down because of funding.

The survey entitled the "Former Clergy Feedback Sheet" was developed, but the investigation could not continue without financial backing. The preliminary research design is very intriguing and at least worthy of perusing. (See appendix B, Former Clergy Feedback Sheet). Lawson desired to uncover the reason why there were so many different pastors missing from the CCMA Prayer Directory. His investigation excluded retired pastors. The missing pastors were discovered unaccounted for between the years of 1984 and 1994. I have not found any explanation to his preliminary investigation. Lawson's interest in this area of study, I hope, would be a concern to the CCMA. Based on my interpretation of Lawson's investigation, this preliminary research deserves further investigation. I want to offer my experience and research to the suffering, missing pastors.

My Professional Motivation

In the four years that followed my departure from Estevan, I met no less than seventy-five pastors who had suffered through similar situations. These pastors were primarily from the Christian Missionary Alliance (CMA) in Canada and the States. The other pastors I met were from evangelical denominations and parachurch organizations including; Leighton Ford Ministries , Global Leadership , Promise Keepers, and Sagemont Baptist Counseling Center. I came to realize that these issues exist beyond the CCMA. The challenges facing the CCMA are often the same challenges that other evangelical denominations face.

After discussions with many pastors, I deemed the problem of emotional exhaustion to be worthy of a more formal investigation. I selected twenty-five CCMA pastors to formally interview either in person or by telephone. I wanted to document the trends I had observed earlier in casual conversations. The pastors I chose to interview ranged from men and women in their early twenties to mid-seventies. They were from small, medium and large churches. Some were new pastors, others were experienced, still others were veteran pastors. Three of the interviews were conducted with ministers-at-large. I selected pastors from the six districts across Canada. Four of the interviews were with women in ministry. I purposely avoided interviewing workers at the district and national offices because my intent was to document the grass-root level sentiment of the CCMA. I had known parts of the stories of about one half of the people I chose to interview, the other half was recommended to me from people who knew about this project. I was overwhelmed with the responses I received and could not interview all the pastors recommended to me for lack of time and because of the expense involved.

I mailed a letter with four open-ended questions (See appendix C) , an abstract and a rough draft of Chapter One to each pastor. I asked them to peruse the material as generally or as critically as they desired. My intent was to hear the pulse of where they were. The questions were as follows:

1. Does the CCMA denomination need to minister more comprehensively and effectively to her pastors? "If so, how?"

Twenty-four of twenty-five immediately said "YES."

2. Does the representative form of government play a positive or negative roll in caring for CCMA pastors? Why?
3. Do you agree that the "community lens" of the CCMA needs attention regarding the care of CCMA pastors?

(The 'community lens' was part of a threefold construct designed by author and counselor Jim Dethmer. The entire presentation of his material is described in Chapter Four. Originally it was a part of the rough draft that was sent to the interviewees.)

4. Do you have any other comments?

Every interviewee had additional comments.

In my initial request, I asked for a ten to fifteen minute interviews. There was only one interview of the twenty-five that was fifteen minutes; every other interview lasted twenty minutes to three hours. The average discussion time was sixty-five minutes. I have continued discussions with ten of the twenty-five interviewees because of their interest in the subject of emotional exhaustion. Five of the twenty-five interviewees have given me additional research material because of their interest in the subject. For the purpose of confidentiality the personal quotations that follow have purposefully not been identified or cited. Generally the majority of those interviewed were unwilling to be publicly quoted. In the words of one interviewee when I asked for permission to share the content of our conversation: "I want to make sure I have a job after they hear what I have to say." When I listened to the stories of these pastors I discovered several common themes. These themes are reinforced by actual quotes;

1) There was lack of closure to their conflict. In many cases there were few concrete explanations for their dismissal. At best, there were short, debriefing discussions with the District Superintendent or the equivalent. In the worst situations, the assumption was that time would heal the unexplainable.

"The District Superintendent and district executive committee are so busy with administrative issues that there is no time to thoroughly close conflict."

"The District Superintendent will try to solve the problems by removing the pastor rather than by conflict management."

"There are unresolved issues concerning the lack of closure in conflicting situations in the local church."

"The District Superintendent did sweet tweet."

"The CCMA hears the need, but tries to explain it away."

2) A long term recovery period is necessary to restore pastors to whole health. Often, three to five years is needed to deal with residual emotional issues. Unfortunately, some pastors never recover and leave the ministry for other vocations.

"I don't have the courage to re-enter ministry."

"You're only allowed to have a problem for so long, like get over it, the CCMA doesn't like weaklings. Their attitude is just let them look after themselves."

"The pastor's lives are filled with brokenness, transparency, and vulnerability."

"It took a prolonged period of time for me to heal."

3) There are inevitable marital concerns requiring attention with the spouse, most often bearing a significant burden. Acting as defender, in a defenseless position, he or she carries a load that contributes to the need for mutual healing. For singles and women in ministry, parents, siblings, and friends often play the same role as spouse.

"No one validated my spouse, she was made to feel second class."

"Only after I resigned was community extended to me and my wife."

4) There is a price for conflict that results in emotional depletion. Sometimes financial losses are incurred because of real estate transactions, geographical relocation, and lack of a regular paycheck. In some instances professional therapy is essential for full recovery resulting in significant expenses.

"I have actually been bribed by the chairman of a board. He wanted to negotiate my exit time with a financial package."

"If I don't look after myself, nobody else will."

"I forfeited \$1,500 on our home because we were forced out of town and had to sell our house and pay the mortgage penalty."

"My mental therapy was valued at \$5,100. I only paid a portion of that but I know pastors that won't even investigate that option for fear of expenses."

5) There is a sustained loss of physical energy for many emotionally depleted pastors. Often requiring more sleep for several months, even years. To work a full day calls for all energy reserves. Lethargy and apathy seem to dominate their waking hours.

"You can't expect care from the congregation. You have to care for yourself."

"I had to change ministries twice before I felt healed."

"Medication was and is a must. My conflict was exhausting."

6) There is often a loss of motivation for ministry. When pastors work hard and are not rewarded, there is no incentive. Furthermore, they often isolate themselves from others to avoid the pain that comes from continually giving and receiving nothing in return. Ministry becomes a vacuum instead of a joy.

"Conflict in the church becomes a control issue. The District Superintendents are not insightful as to what is happening among the board. There needs to be a policy that when the pastor leaves the board should leave also so the congregation doesn't have a target to shoot at."

"The board doesn't always represent the congregation. When the pastor is not backed-up by the District Superintendent he goes into hibernation and sometimes never comes out."

7) There is a recently established pastoral care office for the CCMA constituency. However, there is a sense among some emotionally depleted pastors that help, from a representative of the denomination that contributed to their pain, may not be welcome or effective.

"The problem is that the former District Superintendent is trying to wear two hats, 'boss and pastor'. You can't tell your troubles to your past boss. Something needs to be done. Perhaps an old experienced successful pastor could do the job."

"The pastoral care office is not the answer. We need a licensed counselor."

"Transparency in ministry comes back to bite."

"The pastoral care office is not working like it was intended to work."

These interviews were exhausting! On several occasions I finished long discussions with broken pastors-went to my closet and wept! I cried because of their pain. Sometimes I perceived that their brokenness was prolonged and unnecessary. It felt as if the CCMA had unintentionally shot their wounded instead of providing healing. I was angry because one of the distinctives of the CCMA fourfold gospel is healing! I reasoned, that while we sought God for his healing intervention in many other instances, we were inadvertently wounding our own. I also cried tears of thanks because God had provided so many avenues for my own recovery from emotional exhaustion. Hopefully, I reasoned, my story, data-collection, and research would help other pastors in the future. I reasoned that to blame the system would not achieve the healing I desired for my emotionally exhausted brothers and sisters. Furthermore, focusing on the grass-root pastors might eventually have greater impact on a larger sum of people.

These interviews altered the direction of my project. Initially, I wanted to address the hierarchy of the CCMA. The interview process steered me away from the hierarchy to concentrate on the heart of the pastor. My rationale focus moved from the CCMA to the pastor assuming responsibility for his own healing and prevention of emotional exhaustion.

During a formal interview with Pastoral Care Pastor Gordon Fowler, exclusive we discussed the sometimes unjust termination of pastors. He said, "I'm not sure that anybody who has been asked to leave a ministry position, has ever received a satisfactory answer as to why?"³ Based on my research and experience, I believe his statement to be very accurate. Many of the pastors interviewed obviously struggled to articulate general reasons for the way they had been treated and their subsequent experience of emotional exhaustion. One of my motivations in researching this topic among CCMA pastors is to provide some insights into the "why" of emotional exhaustion, to provide one avenue of healing for these choice servants of God.

These common themes have evolved into a catalyst of conviction--God's shepherds need comprehensive and compassionate care! They need to learn how to care for themselves. If we believe that people are God's most valuable assets, and we do, then why is there such evident negligence of CCMA pastors? These pastors are people! They shepherd other people. When the shepherd lacks comprehensive and compassionate care, he or she cannot properly care for the sheep. This thought is accentuated, given the mission-driven context of the CCMA. A CCMA pastor said: "There is a major contradiction between concern for people in a distant land with little care for local level pastors" (Jn. 13:34-35).

'Let me give you a new command: Love one another. In the same way I loved you, you love one another. This is how everyone will recognize that you are my disciples when they see the love you have for one another'.

Jn. 13:34-35 Message

Sometimes loving our own, and self-care, requires ingenious discernment. In the parable of the shrewd manager, a story of a clever rogue and the right use of money, Jesus said:

"Now here's a surprise: The master praised the crooked manager! And why? Because he knew how to look after himself. Streetwise people are smarter in this regard than law-abiding citizens. They are on constant alert,

³Gordon Fowler, interview by author, 20 Feb. 1998, Calgary AB., Canada, telephone.

looking for angles, surviving by their wits. I want you to be smart in the same way--but for what is right--using every adversity to stimulate you to creative survival, to concentrate your attention on the bare essentials, so you'll live, really live, and not complacently just get by on good behavior."

Lk. 16:8-9 Message

The master admired the astuteness of the crooked manager while doubtless deploring its effect on himself. The lesson is that crooked people look further ahead in dealing with themselves than God's people. Well-intentioned as God's people are, they often lack the wisdom to use what they have, as wisely as worldly people use their assets for very different results.⁴ The CCMA would better serve herself by acting shrewdly; extending comprehensive and compassionate care to needy pastors. CCMA pastors need to learn shrewdness to legitimately protect themselves from unnecessary emotional damage.

My Perceptual Motivation

*During the leadership crisis in Estevan, I was driven to God. The paramount issue of my soul was to respond to the conflict with godliness. I intensely desired to react obediently to the sovereign expression of God through His church. In fact, the precise day the District Superintendent publicly announced our resignation, the church was simultaneously beginning a seven-day video conference of Dr. Neil Anderson's **Steps to Freedom in Christ**. My wife and I used this excellent teaching tool to cleanse our souls from sin. We desperately wanted to maintain constant intimacy with God despite the context of conflict.*

However, there was another part of my soul simultaneously stressed--my emotional reservoir! I was absolutely unaware of the emotional price I would pay because of the prolonged conflict. God has revealed through my reflection that self-care along with the shrewdness of the clever rogue in Jesus' parable as being essential to long

⁴Morris, Leon, Tasker, R.V.G. ed *Tyndale New Testament Commentaries: Luke* 120 Vols. (Grand Rapids: Eerdmans, 1974), 3:248.

term maximum ministry impact. I don't mean positional ministry survival. I mean Holy Spirit-anointed ministry. Very honestly, until the Estevan crisis, I functioned as if Jesus was divine but denied his humanity. That is to say that theologically, I understood and could articulate the incarnation of Christ, but I was denying the practical implication of his humanity in my own life. That is heresy! As a result of this, I was oblivious to the natural human response to the tremendous stress we had endured. Naively I assumed that our lives would continue virtually uninterrupted once we settled into our next ministry. How wrong I was!

Spiritual care of the soul is the pastor's specialty, and it should be. I've since learned that God is just as concerned about our humanity as He is our attention to the divine. When I thought Estevan was over, God knew it had just begun. No one prepared me for the depths into which I would plummet. Personally, I found great consolation through the CCMA pastoral care office. Rev. Gordon Fowler and his wife Eleanor were very helpful. However, the self-awareness and shrewdness I needed for recovery were altogether absent. My experience and research has revealed that many pastors struggle with these same emotional issues.

The pages that follow are intended to be a six-part seminar for emotionally exhausted pastors of the CCMA. The impetus for the seminar came from three sources: my own hurt and recovery; the extensive research of other pastors, and my review of current literature and other resources. At times the language will be personal and direct (you, we, I). I believe in the power of narrative. My story will be a kind of cognitive anchor through the seminar. The italic print will signal segments of my story to illustrate the respective content. This seminar is academically comprehensive and alive with a real-life, extended case study. The tone set is one designed for a ministry presentation. Your story will undoubtedly connect with mine at some intersections. I invite you to join me on a journey inward. A journey, I pray, that will help you grow toward godliness and wholeness so that you might grow as Jesus grew, both emotionally and spiritually.

CHAPTER TWO

WHAT IS EMOTIONAL EXHAUSTION?

Emotional Exhaustion Defined and Identified

*Every time I heard another story of emotional exhaustion, a piece of my heart was ripped out! I began researching and discovered that insightful researchers and pastors were in the process of uncovering evolving issues of stress, burnout, and depression. The phrase *Emotional Exhaustion* first emerged in *Leadership Journal* (1987).*

Emotional exhaustion does not come from spiritual apathy. It is not burnout, or stress, or depression, but may include one, two or all three of these issues. It is a sustained state of emotional bankruptcy, that lasts longer than burnout, has more symptoms than stress, and a differing description than depression. It requires maintenance care for prevention of further occurrence. Emotional exhaustion is the utter depletion of a God-given energy resource that requires an extended period of therapeutic time to rehabilitate in order to re-enter ministry stronger and wiser than before.

Renowned psychologist Archibald Hart, former Dean of the Graduate School of Psychology at Fuller Theological Seminary, offered a fifteen-question survey entitled "*Red Flags of Emotional Exhaustion*".¹ Since then, Hart has offered seminars to needy clergy responding to the popular phrase "emotional exhaustion".

There is much ignorance in both secular and religious circles about the emotions or how humans function, even in these modern days. Those who serve the church, then need wholesome, truthful education in these matters. Evangelicals tend also to sweep significant emotional problems under the

¹Archibald Hart, "Red Flags of Emotional Exhaustion", *Leadership*, Spring 1987, 82.

rug. Many devout Christians receive no treatment whatsoever for serious emotional disorders because they are either afraid of the stigmatization's associated with such treatment or they have been taught to spiritualize their emotional problems and seek relief only through a greater effort at piety.²

Emotional exhaustion will be the term used to describe the result of ministerial stress in this presentation. Colleagues in ministry tend to identify with a phrase like emotional exhaustion as compared to Post Traumatic Stress Disorder or Bipolar Hypomania. However professional assessment is necessary to rule out a physical problem or a mental illness disorder. Although these disorders may exist in ministers, pastors are more apt to respond to their specific needs under the general label of emotional exhaustion, and if necessary refer themselves for professional diagnosis. If a clinical psychologist as influential as Archibald Hart introduced and used the phrase "emotional exhaustion" as a catch-all, it seems appropriate to use his label in this study.

During an exhausting season of ministry, Bill Hybels, pastor of Willow Creek Community Church in South Barrington, Illinois, identified an important but overlooked component in determining his general health; that is, the emotional component. In the past, Hybels would have scrutinized himself spiritually, but now he became aware of a new source for his fatigue;

'Did I get enough out of the Word of God as I needed? Did I pray? Did I fast? Did I prepare? Was I accurate? Did the elders affirm the message?' "Have I kept to my diet? Have I been working out? Yes, I must be O.K." Buck up! Let's go Bill!" Since these spiritual and physical gauges - the only two on my dashboard - consistently signal 'go,' I have pushed myself as hard and as fast as possible. But recently a different part of my engine began to misfire.'³

Evidently this unidentified part of the engine was the issue screaming for attention in my life. There is more to the soul than spirit. The soul also needs emotional nurture. To

²Archibald Hart, "Psychology and the Kingdom," *Theology, News and Notes*, March 1994, 19.

³Bill Hybels, "Reading Your Gauges," *Leadership*, Spring 1991, 32-38.

nurture assumes that knowledge of the emotions is a prerequisite. I did not possess the required knowledge to nurture my emotions during, or immediately after, the Estevan crisis. I have since discovered that therapeutic time is necessary to re-enter ministry fully functional, wiser, and stronger than before. My intention is to unveil the secrets of this debilitating cancer. I want to provide a framework for understanding, healing, and preventing emotional exhaustion. I will attempt to answer the nagging question: How will emotionally exhausted pastors recognize the causes of their sustained energy drain and move toward appropriate sources to experience healing and prevent reoccurrence?

Emotional Exhaustion Inventory

How can you tell when your emotional reservoir is depleted? What does it look like? When does your energy plummet to dangerous levels? What fears does that reality evoke in you? What signals emotional exhaustion? What images does emotional exhaustion create?

Do you see majestic mansions, once ornate and resplendent in architectural detail now scarred by black soot, and empty? Or perhaps you see a truck abandoned on the side of a country road, with its perfectly legitimate images, but they barely capture or describe the syndrome that inflicts all "people helpers" - the final penalty for those who must care too much as part of their job.⁴

The following inventory was designed by psychologist Archibald Hart. It is entitled, *Red Flags of Emotional Exhaustion*. It has been modified from its original form.⁵ The intention of the inventory is to help define and identify emotional condition. Answers to these questions will help you grasp the apparent, intangible issues of emotional

⁴Archibald Hart, "Pastor Burnout: An Introduction," *Theology, News and Notes*, March 1984, 4.

⁵Ibid.

exhaustion.⁶ *In my own development as a pastor, I have found self-awareness lacking. For example, I may perceive ministry on any given day to be doing fine. My wife, however, on that same day observes my frustration or anger. When she scrutinizes me, inevitably, her analysis of my emotional state is more accurate than my own. That's why I have found exercises like the following helpful.*

Review the past 12 months of your total life-work, social situation, family and recreation. Reflect on each of the following questions and rate the amount of change that has occurred during this period. Place more emphasis on change that has occurred during the past six months.

Use the following scale and assign a number in the rating column that reflects the degree of change you have experienced. Be honest; the value of this self-assessment is negligible if you don't!

1	2	3	4	5
No or little change	Just noticeable change	Noticeable change	Fair degree of change	Great degree of change
1. Do you become more fatigued, tired or "worn out" by the end of the day?				_____
2. Have you lost interest in your present work?				_____
3. Have you lost ambition in your overall career?				_____
4. Do you find yourself becoming easily bored (spending long hours with nothing significant to do)?				_____
5. Do you find that you have become more pessimistic, critical or cynical of yourself or others?				_____
6. Do you forget appointments, deadlines, or activities and don't feel very concerned about it?				_____ _____

⁶Archibald Hart, "Red Flags of Emotional Exhaustion," *Leadership*, Spring 1987, 82.

7. Do you spend more time alone, withdrawn from friends, family, and work acquaintances? _____
8. Has any increase occurred in your general level of irritability, hostility, or aggressiveness? _____
9. Has your sense of humor become less obvious to yourself or others? _____
10. Do you become sick more easily (flu, colds, pain problems)? _____
11. Do you experience headaches more than usual? _____
12. Do you suffer from gastrointestinal problems (stomach pains, chronic diarrhea or colitis)? _____
13. Do you wake up feeling extremely tired and exhausted most mornings? _____
14. Do you find that you deliberately try to avoid people you previously did not mind having around? _____
15. Has there been a lessening of your sexual drive? _____
16. Do you find that you now tend to treat people as "impersonal objectives," or with a fair degree of callousness? _____
17. Do you feel that you are not accomplishing anything worthwhile in your work, and that you are ineffective in making any changes? _____
18. Do you feel that you are not accomplishing anything worthwhile in your personal life or that you have lost spontaneity in your activities? _____
19. Do you find that you spend much time each day thinking or worrying about your job, people, future or past? _____
20. Do you feel that you are at the "end of your tether" - that you are at the point of "breaking down" or "cracking up"? _____

TOTAL SCORE _____

The interpretation of any assessment tool is rarely foolproof or absolutely accurate. Your score on the *Red Flags of Emotional Exhaustion* inventory is merely a guide to understanding your experience of emotional exhaustion. The first step towards relief is the honest acknowledgment of your present condition. Biblical self-awareness is akin to personal revival. To recognize our total need of God for emotional well being is to begin to comprehend the functional lifestyle of the deeper life. How did you score?

20-30	There is no emotional exhaustion. You may be taking your life or work too casually.
31-45	This is a normal score for anyone who works hard and seriously. Make sure you relax periodically.
46-60	You are experiencing some mild emotional exhaustion and could benefit from careful review of your lifestyle.
61-75	You are beginning to experience emotional exhaustion. Take steps to better control your life.
76-90	You are critically depleting emotionally. You should seek help, re-evaluate your present life and make changes.
Over	Your present condition is threatening to your physical and mental well-being. Professional assessment is advisable.

What is your emotional state? For a more thorough and accurate assessment, consult your spouse or a close friend. Check your results with their intuitive and often uncanny accuracy. Bear in mind what I mean by living in an emotionally depleted state. Emotional exhaustion is the utter depletion of a God-given energy resource. It is not another name for stress, depression, or burnout but certainly includes these issues in varying degrees with respect to each pastor.

Confusion exists in the minds of many between what constitutes stress and what constitutes burnout. There are similarities, but there are also many differences. Some similarities are legitimate, many are erroneous. Why is the difference significant? There are at least three reasons:

1. The causes of burnout are very different from those of stress.
2. The cures for burnout are distinguishably different from those of stress.
3. The understanding of the distinctives between stress and burnout will provide more effective preventative mechanisms.⁷

Depression is a third factor commonly thrown into the stress/ burnout confusion. Pastors experiencing a straightforward depression could be treating themselves inappropriately because of an erroneous diagnosis. This confusion unnecessarily complicates the problem. Without an accurate diagnosis, pastors are left confused by esoteric rationalizations about their alleged burnout. If the problem is depression, the cure lies clearly in attaining appropriate treatment for depression. But if the problem is burnout, the cure will require involved and significant lifestyle changes. If the problem is depression, especially of the chemical imbalance type, relief may be only weeks away through appropriate medication. Burnout, however, may require months, even years of adjustment for sustained recovery.⁸ Professional evaluation is necessary to accurately discern the appropriate diagnosis and method of recovery.

The following definitions, illustrations, and explanations of stress, depression, and burnout will assist the reader. The essential features of each of the three will build an understandable framework for the purpose of this thesis-project.

⁷Archibald Hart, "Red Flags of Emotional Exhaustion," *Leadership*, Spring 1987, 82.

⁸*Ibid.*, 5

Emotional Exhaustion Including Stress

Hans Selye, the father of stress research, defines stress as “the response your body makes to any demand.” There is “good stress” (eustress) which is associated with feelings of joy, fulfillment, and achievement, and there is “bad stress” (distress) which is prolonged or frequent stress from draining, negative pressure.⁹ Dr. Richard Swensen further clarified these differences and added further definitions in his book *Margins*:

STRESS: the normal internal physiological mechanism that responds to and adapts us to change.

DISTRESS: the negative, destructive aspect of stress

EUSTRESS: the positive, constructive aspect of stress

HYPERSTRESS: a condition whereby the stress response is stimulated too often for too long

STRESSORS: those environmental changes that set in motion the stress adaptation response¹⁰

Selye emphasized that the body responds the same way to both eustress and distress. The excitement of preaching an anointed message can be as stress producing as confronting an angry board member. Both events and the respective reactions require the same demands on certain parts of our body's system. The balanced resting equilibrium is interrupted by either eustress or distress. Too much of either can produce havoc in the body.¹¹

Originally the term stress came from physics: the application of sufficient force to an object to distort it. So stress comes from ‘outside’ the organism, causing your body to respond in either ‘fight’ (when angry) or ‘flight’ (when fearful). Actually, stress is the transaction that takes place between you and your environment. The outside event impinges on your belief system, your brain interprets what's happening, and tells your body

⁹Rowland Croucher., 1 Internet

¹⁰Richard A. Swenson M.D. *Margins* (Colorado Springs CO.: NavPress, 1992), 60.

¹¹Hart., 5

how to respond. Adrenaline is pumped into your bloodstream; blood is diverted from various organs to the brain and muscles; pupils dilate (making vision more acute); hands and feet perspire; breathing and heart-rate increases, etc. The body is on 'red alert' the alarm response.¹²

When the body system is continually subjected to this "red alert" response and when there is nothing from which to fight or flee, the body adapts to this state by producing complex stress hormones from adrenal glands. These cause increased wear and tear in the body.¹³ If prolonged indefinitely, there will undoubtedly be physical consequences. *Both eustress and distress contributed to my emotional exhaustion which included burnout. I was eustressed because Nanticoke AMCA Church was growing by conversion. I was distressed because the aftermath of the Estevan crisis was simultaneously catching up. I was addicted to my own adrenaline, headed on a crash course. I later found out I wasn't the only one.*

Unfortunately, this state of distress can be addictive for many pastors. Dr. David McClelland, Professor of Psychology at Harvard, says that stress addiction is "similar to the state of physiological arousal some people derive from a dependency on alcohol, caffeine or nicotine."¹⁴ Waino W. Sonjanen suggests that some professionals are "hooked" on stress. They get a high out of controlling people and making complex decisions.¹⁵ Dr. Paul Rosch, President of the American Institute of Stress, claims that the Type A male (50% of all pastors are Type A, according to Archibald Hart) who is "living in the fast lane...has become addicted to his own adrenaline and unconsciously finds ways to acquire surges of stress."¹⁶ They literally become addicted to the high level of

¹²Roland Croucher., 1

¹³Ibid.

¹⁴Ibid.

¹⁵Bessinger, Carlton R. ed and Suojanen, Waino W., Ed *Management and the Brain*, (Atlanta, GA.: Georgia State Univ., 1983), 77-111.

¹⁶Rowland, Crocher, 1.

adrenaline in their blood; stress becomes the road to excitement. Unfortunately, it is also the road to self-destruction.¹⁷

The symptoms of stress are God-created warnings of excessive “wear and tear.” Furthermore, they provide complex self-regulating checks and balances to restore maximum functioning. Symptoms include headaches, teeth grinding, insomnia, muscle tension, gastric disturbances, high blood pressure and rapid heart beat. Unfortunately, many pastors see these symptoms as hurdles to be leaped over rather than signals to be read. The symptoms are either ignored or masked with medication. Then the excessive wear and tear continues. When this process is prolonged, burnout is the usual result. Stress differs from burnout in that the symptoms are a consequence of excessive stimulation of the body; literally, the over production of adrenaline and the repeated triggering of the fight or flight response. Stress could also be called “hurry sickness”.¹⁸ The symptoms are often seen as obstacles to the mission the pastor wants to achieve. Seldom does the “hurry sickness” slow the victim down until the consequences have triggered a stroke or heart attack.¹⁹

Stress is more destructive while burnout is more protective. Burnout may intervene when one is on the road to stress destruction. When this happens, it is a God-given blessing from further pain. Burnout instantly slows you down. Your body disengages and a state of lethargy ensues. Emotional exhaustion is extended burnout with prolonged symptoms that require a long-term treatment and maintenance plan to avoid recurrence. From this perspective burnout is helpful and functional. The body gives out before it blows up!

Emotional exhaustion includes stress in varying degrees. Stress impinges on the pastor from the outside. From day-to-day, week-to-week, season to season, ministry

¹⁷Hart, 5

¹⁸Ibid.

¹⁹Ibid., 6

stress encroaches on the life of the pastor. Pastors cannot control the encroachment. In fact, part of the call to ministry includes the willingness to endure them. Emotional exhaustion results from an inappropriate response to stress. These external, uncontrollable encroachments will occur. It is necessary to develop a prevention plan to avoid emotional exhaustion when they do. It is the nature of the pastor's job to carry the burden of these encroachments, and in so doing, experiencing stress is inevitable, inviting emotional exhaustion. Specific ways of prevention will be discussed in Chapter Six.

Emotional Exhaustion Including Depression

Part of my emotional exhaustion was the clinical diagnosis of depression. I submitted myself to the direction of a psychiatrist who administered an anti-depressant that temporarily relieved me. This step in my recovery was necessary to pull me out of prolonged aimlessness and despair.

While present in only some stress disorders, depression is almost always a part of burnout. When it is present in burnout, it is a symptom of the burnout and usually not a problem in and of itself.²⁰

The depression that results from stress is always a result of "adrenal exhaustion". The body produces a state of depression so that it can rest and recover from over use. Symptoms like low moods, disinterest in regular activities, and physical fatigue are natural reactions to pull the victim out of the rat-race and produce a state of lethargy.²¹ It is the body's way of saying, "I need rest and relaxation before anything else."

In some cases, the depression will bring out an underlying endogenous depression. This kind of depression happens by disturbance of the body's complex

²⁰Ibid.

²¹Ibid.

chemistry. That disturbance is in some way related to some weakness in the neurotransmitters of the nervous system. When submitted to prolonged stress, biochemical depression may set in. Depression seen in high-pressured, over-worked, and ambitious pastors may be of this kind.²² This kind of depression may precede burnout and speed up the final resignation that characterizes burnout. However, depression can also exist independent of stress or burnout.

Emotional Exhaustion Including Burnout

Stress and depression are different from burnout. While the two of these exhausting afflictions can converge on the road to burnout, they could just as easily have taken entirely different routes. It stands to reason that an over-worked body system, pushed beyond its endurance and depleted of resources, can burnout. Left unchecked, burnout can predispose a pastor to emotional exhaustion leading to a longer rehabilitation than burnout. However, burnout can also be reached by roads very different from stress and depression.²³ Rowland Croucher was a Canadian pastor who suffered from emotional exhaustion. Croucher recovered with the help of psychologist Dr. Archibald Hart who provided a proper diagnosis of his emotional condition. The following definitions and contrasted explanations of burnout and stress by Hart, aided Croucher in his own recovery and prevention of the same. For Croucher, understanding burnout and stress was part of the healing process. The following summarization can help clarify emotional exhaustion. An extreme state of burnout will consist of some, if not all, of the following symptoms:

²²Ibid.

²³Rowland Croucher, 6.

Demoralization:	Believing that you are no longer effective as a pastor.
Depersonalization:	Treating yourself and others in an impersonal way.
Detachment:	Withdrawing from all responsibilities.
Distancing:	Avoiding social and interpersonal contacts.
Defeatism:	Feeling beaten and giving up any hope of being able to avoid defeat. ²⁴

BURNOUT

A defense characterized by disengagement.

Emotions become blunted.

Emotional damage is primary.

The exhaustion of burnout affects motivation and drive.

Produces demoralization.

Can be best understood as a loss of ideals and hope.

Depression is caused by the grief engendered by the loss of ideals and hope.

Produces a sense of helplessness and hopelessness.

Produces paranoia, depersonalization and detachment.

Burnout may never kill you but your long life may not seem worth living.

STRESS

Characterized by over engagement.

Emotions become over-reactive.

Physical damage is primary.

The exhaustion of stress affects physical energy.

Produces disintegration.

Can be best understood as a loss of fuel and energy.

Depression is produced by the body's need to protect itself and conserve energy.

Produces a sense of urgency and hyperactivity.

Produces panic, phobic, and anxiety-type disorders.

Stress may kill you prematurely and you won't have enough time to finish what you started.²⁵

²⁴Hart, 6.

²⁵Ibid., 20.

Emotional Intelligence

There was a time when spiritual maturity was desired as the leading characteristic of a pastor. That should never change, but emotional health can be a conduit for motivating the healthiest spiritual maturity. Therefore, emotional health is worthy of investigation.

Emotional health has a lot to do with emotional intelligence. One cannot be emotionally healthy and simultaneously emotionally naive. To be emotionally healthy, one needs to be emotionally aware! Psychologist and author Daniel Goleman has collected ground-breaking brain and behavioral research that provides previously unknown information regarding emotions and emotional exhaustion.

The last decade, despite its bad news, has also seen an unparalleled burst of scientific studies of emotion. Most dramatic are the glimpses of the brain at work, made possible by innovative methods such as new brain-imaging technologies. They have made visible for the first time in human history what has always been a source of deep mystery: exactly how this intricate mass of cells operates while we think and feel, imagine and dream. This flood of neuro-biological data lets us understand more clearly than ever how the brain's centers for emotion move us to rage or to tears, and how more ancient parts of the brain, which stir us to make war as well as love, are channeled for better or worse. This unprecedented clarity on the workings of emotions and their failings brings into focus some fresh remedies for our collective emotional crisis.

I have had to wait till now before the scientific harvest was full enough to write this book. These insights are so late in coming largely because the place of feeling in mental life has been surprisingly slighted by research over the years, leaving the emotions a largely unexplored continent for scientific psychology. Into this void has rushed a welter of self-help books, well-intentioned advice based at best on clinical opinion but lacking much, if any, scientific basis. Now science is finally able to speak with authority to these urgent and perplexing questions of the psyche at its most irrational, to map with some precision the human heart.²⁶

²⁶Daniel Goleman, *Emotional Intelligence*, New York, NY, Bantam Books, 1995, xi.

The phrase “emotional intelligence” was coined by Yale psychologist Peter Salovey and John Mayer of the University of New Hampshire in 1988.²⁷ Emotional intelligence includes self-awareness, impulse control, persistence, zeal and self motivation, empathy, and social deftness.²⁸ These qualities mark spiritual maturity; an intimate relationship with God, deep friendships, and an awareness of sensitive shepherding issues. These are also the hallmarks of character and self-discipline, of compassion and selflessness; basic biblical attributes needed for effective ministry.²⁹

I have come to realize the important significance of these issues in my own recovery from emotional exhaustion. From whatever perspective you see, attempt to understand emotional intelligence from the viewpoint of healing and preventing emotional exhaustion. Pious, sanctified believers might accurately describe the inclusion of emotional intelligence as learning to hear the voice of God. People of the non-praying world might also accurately call the inclusion of emotional intelligence a new discovery. And indeed for them it is. Whatever you want to it, I am growing more convicted of the importance of emotional intelligence. It is in a phrase, self-awareness, and genuine self-awareness leads the pastor who craves God to repentance. I would encourage you to carefully read the following description of emotional intelligence.

Solovey Gardner, author and researcher, defines and describes emotional intelligence further under five domains:

Knowing one’s emotions. Self-awareness recognizing a feeling as it happens is the keystone of emotional intelligence. An inability to notice our true feelings leaves us at their mercy. People with greater certainty about their feelings are better pilots of their lives, having a surer sense of how they feel about personal decisions from whom to marry and what job to take.

²⁷Nancy Gibbs, “The EQ Factor” *Time*, October 2, 1995, 60.

²⁸Goldeman, front flap.

²⁹*Ibid.*

Managing emotions. Handling feelings so they are appropriate is an ability that builds on self-awareness. The capacity to soothe oneself, to shake off rampant anxiety, gloom, or irritability and the consequences of failure at this basic emotional skill. People who are poor in this ability are constantly battling feelings of distress, while those who excel in it can bounce back far more quickly from life's setbacks and upsets.

Motivating oneself. Marshaling emotions in the service of goals is essential for paying attention, for self-motivation and mastery, and for creativity. Emotional self-control, delaying gratification and stifling impulsiveness underlies accomplishment of every sort. Being able to get into the "flow" state enables outstanding performance of all kinds. People who have this skill tend to be more highly productive and effective in whatever they undertake.

Recognizing emotions in others. Empathy, another ability that builds on emotional self-awareness, is the fundamental "people skill". The roots of empathy, the social cost of being emotional tone-deaf, and the reasons empathy kindles altruism. People who are empathic are more attuned to the subtle social signals that indicate what others need or want. This makes them better at callings such as the caring professions, teaching, sales, and management.

Handling relationships. The art of relationships is, in large part, skill in managing emotions in others. The social competence and incompetence, and the specific skills involved, are the abilities that undergird popularity, leadership, and interpersonal effectiveness. People who excel in these skills do well at anything that relies on interacting smoothly with others; they are social starters.

Of course, people differ in their abilities in each of these domains; some of us may be quite adept at handling, say, our own anxiety, but relatively inept at soothing someone else's upsets. The underlying basis for our level of ability, is no doubt, neural, but as we will see, the brain is remarkably plastic, constantly learning. Lapses in emotional skills can be remedied: to a great extent each of these domains represent a body of habit and response that, with the right effort, can be improved on.³⁰

If there is a cornerstone to emotional intelligence on which the prevention of emotional exhaustion depends, it is a sense of self-awareness--the ability to understand

³⁰Peter Salovey, Internet.

why we feel what we feel. Once an emotion comes into awareness, the chances of handling it appropriately improve. When self-awareness is heightened, emotional exhaustion is less likely to occur.

In his *Nicomachean Ethics* Aristotle offers an insightful challenge: “Anyone can become angry-that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose and in the right way-this is not easy.”³¹ Emotional intelligence was a part of the human dimension in Christ’s Incarnation. Jesus was fully human in his emotions. Researcher Dick Moline suggests that there are at least 27 distinct emotional expressions of Jesus recorded in the Bible.³² To ignore the importance of emotional intelligence denies the full humanity of Christ. To learn from it is to grow in wisdom with Christ (Luke 2:52). (See Appendix D for the 27 distinct emotional experiences recorded about Jesus in the Bible).

Acquiring emotional intelligence is a key to understanding the healing and prevention of emotional exhaustion. Emotional intelligence is a new field of study. There is no definitive research tool available for testing emotional quotient. However, the initial awareness and identification of a new discovery is helpful to the pastor. An Energy Management Inventory is located in Appendix E. This simple assessment tool relates well to the concept of emotional intelligence. For the most comprehensive research to date on emotional intelligence refer to psychologist Daniel Goleman and his book, *Emotional Intelligence*.

³¹Goleman, ix.

³²Source Unknown.

CHAPTER THREE

CONTEXTUAL CONTRIBUTORS TO EMOTIONAL EXHAUSTION

The Nature of Ministry

Ministry is an interesting anomaly. The nature of it is complex and intriguing. The single, soul-riveting question that has intensified through my ministry and seemed to explode before me in the Estevan crisis is "Why don't most Christians seem to want what God wants--namely, that all people would come to faith in Christ?" I do not intend to be arrogant or presumptuous. Neither am I saying my way is God's way. Yet, the Estevan crisis has left me perplexed! I have experienced more opposition to evangelism from inside the church than outside it.

People are what ministry is all about. Whenever people work with people there are sure to be intense interactions, misunderstandings, miscommunications, ulterior motives, and the like. Nowhere are difficulties with people more likely to occur, and with more potential for damage, than in the pastoral ministry.¹ In the "Emotional Hazards of Ministry Seminar" by Archibald Hart, research students identified over 70 different roles that pastors play.² Each role has its own set of expectations, whether small church or large, solo, senior, or multiple staff pastor. The net effect of so many expectations is counterproductive to ministry. How can a pastor counsel effectively, befriend transparently, preach passionately, and administrate efficiently to the same parishioner? Philip Browser makes the following observations of the opposing roles.

¹Archibald Hart, "The Loss Proneness of Ministry", Essay 1991, 4.

²Archibald Hart, *Emotional Hazards of Ministry*, Tape #2 Charles E. Fuller Institute, cassette.

Paradoxes of a Man of God

Strong enough to fail;
 Busy enough to take time;
 Wise enough to say, "I don't know;"
 Serious enough to laugh;
 Rich enough to be poor;
 Right enough to say, "I'm wrong;"
 Passionate enough to discipline;
 Conservative enough to give freely;
 Mature enough to be childlike;
 Righteous enough to be last;
 Courageous enough to fear God;

Planned enough to be spontaneous;
 Controlled enough to be flexible;
 Free enough to endure captivity;
 Knowledgeable enough to ask questions;
 Loving enough to be angry;
 Great enough to be anonymous;
 Responsible enough to play;
 Assured enough to lose;
 Victorious enough to relax;
 Industrious enough to relax;
 Leading enough to serve.³

Training in Relating to People

The people-intensive nature of ministry involves three factors in emotional exhaustion. The first is the lack of people-management training. When pastors were trained through Canadian Bible College (CBC) and Canadian Theological Seminary (CTS), they were not educated in subjects like handling difficult personalities and human neuroses. These institutions are the schools from which CCMA pastors are selected. The primary curriculum of both schools is Bible education⁴. Therefore, by intent, they have not historically included human relations courses. The lack of this people-management training for ministers is evident by the outcry from pastors. Authors and speakers attempting to further equip pastors with training have also responded. Dr. John C. Maxwell offered a popular two-day seminar entitled "Four Skills Seminary Never Taught Me" in Calgary, Alberta in 1993. The content of the seminar focused on the following:

1. Attitude
2. Leadership
3. Equipping
4. Relationships

³Philip Bowser, Source Unknown.

⁴Edna Nordin, interview by author, 26 Jan. 1998, Regina, Sask., Canada, telephone.

However, in the last several years, courses such as “Leadership and Management” and “Personal and Ministry Integration” have begun the process of human relations training.⁵ Ministry placement personnel require sound human relations training. They deal directly and indirectly with conflict in churches, staff management issues, placement decisions, and management issues with students upon graduation.⁶ Other professionals however, like social workers, psychologists, counselors, and teachers, have mandatory training in people management skills.

In 1994 the Evangelical Fellowship of Canada (EFC) completed the most comprehensive study of clergy families in Canada ever embarked upon. A project costing \$250,000 resulted in a 194 page report to the Canadian Christian community. Thirteen recommendations were made. Without exception, every recommendation was related, directly or indirectly, to issues of attitude, leadership, equipping and relationship (See Appendix F for the recommendations). Directly related to contextual contributors to emotional exhaustion is the fourth recommendation;

Denominations and/or seminaries (and related training institutions) should regularly sponsor continuing education programs (workshops, seminars, conferences) to assist and upgrade ministers and spouses already in ministry facing issues relating to ministering to families, family counseling, and coping with issues unique to clergy families.⁷

Professional training outside the ministry places a high value on these issues and intentionally develops the appropriate skills. The new pastors are ill-prepared for the interpersonal challenges that are presented when they begin to lead their first congregation. By the time young pastors realize their lack of people management skills, they have begun to build

⁵Ibid.

⁶Ibid.

⁷Lyle E. Larson and J. Walter Goltz, “Clergy Families in Canada: An Initial Report,” The National Task for the Family of the EFC, Executive Summary, A19-A20.

patterns into ministry that are difficult to alter even after beginning people management training.⁸

A second factor emerges from the voluntary nature of the church. Since the church is volunteer intensive, the pastor has to accept all types of people. Pastors minister and relate to many with whom they would not have any affinity. This factor provokes inevitable strain. Assembling committees, motivating the laity, resolving conflicts, and mobilizing resources in the mix of specific church distinctives creates the sense of running a race on a greased track or trying to plug a dike with a match stick. This is the nature of volunteer organizations. A church cannot be operated like an army (orders dictated and people obey) or like a business (provide enough payment and people produce). God's Church is a unique institution where everyone presumably has equal status. Orchestrating everyone is a huge task; rewarding once it is mastered, devastating when it is not. The enormity and complexity of leading a church should make us more dependent on divine resources. When pastors fail to utterly rely on God, emotional exhaustion will eventually occur.⁹ Relying on God is more difficult than self-initiative. The difference is subtle but the consequence is dramatic. It is a little bit like the following parable.

The Church is like a mansion. You can enter through the front or back. The front is landscaped with regal, rolling slopes and dunes. Manicured gardens exhibit formal arrangements of perennial flowers reflecting the light of the sun. A winding cobblestone driveway directs visitors to the extravagant mansion face. A tall resplendent door marks the entrance. Above the front entrance on a large oak mantel is the word OBEDIENCE. But the view of the back of the mansion is significantly different. There are no fenced boundaries. Children are laughing and playing. The warmth beckons people to bask in the comfort of easy chairs. Juice and fruit are available on tables that reach the horizon. The mansion

⁸Hart, 4.

⁹Hart, 4.

beckons for attention sitting on the gentle summit. The passageway inside from the back is significantly different than the front. A large crystalline sunroom surrounds a sliding glass door. Painted above the back entrance is the word GRACE.

In Estevan, I entered the church through OBEDIENCE. In Nanticoke, I entered the church through GRACE. Sometimes the entrance of obedience is easier to see and walk through than the entrance of grace. I learned from the Estevan crisis that I preferred to give than to receive. It is extremely difficult to receive the grace of God when I want to offer God my obedience. Following Jesus, however, is a strange paradox of receiving and giving all wrapped up in one. The theologians can try to explain it, but to live it is the challenge. My obsession to please God in Estevan became distorted obedience as I resorted to relying on my own abilities to pastor the church. . . Nanticoke, I began to learn that distorted obedience was a form of self-initiative, and self-initiative became an expression of performance--not grace.

Thirdly, the nature of congregational ministry lacks objective criteria for measuring accomplishment. When is a pastor's job ever done? To "close" each day's activities is very important psychologically. Archibald Hart describes what happens to people without daily closure to their vocations.

One of the major consequences of stress is that there is no feeling of completeness at the end of the day and a pervasive anxiety about incomplete tasks keeps the various systems from switching off and returning the body to a relaxed resting state. It's as if the body remains steeled for action. Part of my work as a clinical psychologist is taken up with teaching patients how to cope with stress. Using electronic instruments that measure heart rate, muscle tension, skin temperature, brain electrical waves, and skin resistance, I often demonstrate to a patient how responsive his body is to the events of his environment and how it remains alerted for action even though he may be sitting still. If his mental attitude is "I can't let down now, there's too much to do" or "I've not completed a fraction of what I wanted to do," his various physiological systems remain in a state of alertness and reactivity. Such is the state of the person who does not feel that the day's chores are done. In due

course this state becomes chronic and causes many of the stress-related and psychosomatic disorders that are so prevalent today.¹⁰

The task of pastoring is formidable. Boundaries need to be created and courageously maintained. When boundaries are in place, the pastor can bring to completion various daily activities and, therefore, avoid a perpetual state of alertness. Then stress is reduced and emotional health is sustained. Boundaries create space between ourselves and our limitations. Boundaries ensure our energy reserves for contingencies and surprise situations. Boundaries are the gap between rest and exhaustion, between breathing freely and suffocating. Author and speaker Dr. Richard A. Swenson in his recently acclaimed book, *Margins*, describes these boundaries.¹¹

Living in the Margins

Marginless is not having time to finish the book you are reading on stress

Margin is having enough time to read it twice

Marginless is red ink

Margin is black ink

Marginless is hurry

Margin is calm

Marginless is anxiety

Margin is security

Marginless is our culture

Margin is counterculture

Marginless is the reality of life

Margin is the remedy

Marginless is the disease of the 90's

Margin is the cure

When pastors continually feel work is marginless and struggle to keep up with present demands, they are setting themselves up for a perpetual state of loss. This eventually translates into emotional exhaustion. What is the solution? It is not easy. We are so sense

¹⁰Hart, 5.

¹¹Ibid.

orientated that if we cannot see it, we will not believe it. Creating boundaries for ourselves is a life-long process of turning our priorities into God's standards, constantly honing our values and beliefs, so that we are in touch with His eternal criteria of success. Any pastor who shifts focus off God's values is prone to emotional exhaustion. Pastors need to train themselves to distrust the tangible, overt symbols of success in exchange for faithfulness and obedience. The ambition to obey is qualitatively different than that of success.¹²

Church Conflict

Certainly church conflict is a significant stressor contributing to emotional exhaustion. Furthermore, church conflict is inevitable. The challenges of ministry alone are enough for the pastor to bear. When conflict arrives, too often the pastor becomes the scapegoat to solve the problem. Removing the problem sometimes means expelling the pastor. Inevitably, this is a short-term band-aid for a serious illness. Unfortunately, District Superintendents are sometimes viewed as accessories to the conflict instead of catalysts of conflict resolution. This reinforces the utilitarian value of the pastor and contributes to emotional exhaustion. I know this to be true because of the formal interviews and informal discussions I have had with CCMA pastors that insist on remaining anonymous.

Self-care during church conflict is a challenge! In addition to real and false accusations directed toward the pastor, there may be personality factors or wounds that contribute to stress in ministry. For a sample understanding of how differing personalities respond to conflict, consult the chart on page 38. For a sample understanding of how the pastor's wounds affect conflict consult the chart on page 72. The sixth chapter, Preventing Emotional Exhaustion, includes eight steps on pastoral self-care that are necessary to utilize during church conflict.

¹²Ibid.

This section will define and identify three types of conflict. Though each type has common ingredients, each requires management and resolution methods appropriate to its unique characteristics. Brief conflict resolution methods will accompany each respective challenge.

Normal Conflict

It is realistic to expect normal conflicts whenever people interact. It is the nature of sin-stained man. There is some degree of diversity in every church. Gender, ethnic, age, class, educational, and vocational differences predispose people to misunderstand, fear, and therefore have conflict with each other. Differing biases, priorities, and values bring different perspectives and conflicts that often build walls instead of bridges.¹³ Personality differences often produce conflict as each personality type tends to act and react in characteristic ways. The primary work traits identified with each of the four personality types are worthy of close scrutiny. Knowing this information and identifying related characteristics with specific people in ministry can be the difference between growing together and blowing one another up!

The following chart is adopted and modified from Dr. John Maxwell's audio cassette entitled "Leading Different Personalities".¹⁴

¹³G. Lloyd Regiger, *Clergy Killers* (Inver Grove heights, MN.: Logos Inc., 1996), 58.63.

¹⁴John Maxwell, *Leading Different Personalities*, Vol. 8 Tape 11, Injoy Life Club, Cassette.

Personality Descriptions	Powerful Choleric	Popular Sanguine	Peaceful Phlegmatic	Perfect Melancholy
Larry Crabb	Volitional	Emotional	Personal	Rational
Gary Smalley & John Trent	Lion	Otter	Golden Retriever	Beaver
Personal Profile System	Dominance	Influencing	Steadiness	Cautious
Alessandra & Cathcart	Director	Socializer	Relater	Thinker
Merrill-Reid Social Styles	Driving	Expressive	Amiable	Analytical
Description	People Mover	Recognition Seeker	Cooperative Group	Reserved Precisionist
Primary Work Traits	Goal- Oriented Acts Quickly Organizes Well	People-Oriented Energetic Inspiring	Team-Oriented Administrative ability Steady worker	Numbers-Oriented Accurate, logical Plans, follow-up
Key Words	Directing Dominating	Interacting Influencing	Stabilizing Supporting	Cautious Conscientious
Primary Intent	Obtaining results	Interacting with Others	Stable, controlled environment	Adherence to defined standards
Basic Style	Active, Assertive Direct, Straight-forward	Enthusiastic Gregarious, Impulsive, Reactive	Controlled Disciplined, Friendly Low-key	Logical, Precise Reserved, Sensitive
Under Pressure	Bossy, Impatient	Emotional Optimistic	Slows down Sulky	Overly critical Strict
Conflict Response	Attacks	Try to sell, then backs off	Bends to authority	Withdraw to prepare
Type of Aggression	Overt	Verbal	Passive	Defensive
Strongly Resists	Personal criticism	Personal rejection	Sudden, vague changes	Criticism of work ideas
Prefer Others Who Are	Fast acting, Achievers	Listeners, agree easily	Sincere and accommodating	Logical and precise
Basic Fear	Being taken advantage of	Social disapproval	Loss of security	Imperfection
Ideas	Generate ideas	Talk about ideas	Do the work	Makes sure work Done right
Change	Creates change	Likes to change	Slow to change	Must justify change

If the multiple combinations of differences in people could be calculated, this factor alone would be overwhelming. Conflict that fits into the normal category generally is dealt with through rational, competent and caring management methods. Effective models of negotiation are constructive, not destructive, approaches. They attempt to be win-win for all involved.

When I reflect on the Estevan crisis, I realize that my Board of Elders was composed of different personalities. Had I known how to motivate the sanguines and phlegmatics better, the conflict we experienced would have been substantially minimized. My focus was sustained on the choleric instigator. The attention given to him turned out to be counter-productive. We both saw this conflict as a win/lose situation.

Church consultant and conflict manager Speed Leas defines and describes the difference in the comparison on the chart to follow:¹⁵

¹⁵Speed Leas, *Moving Your Church Through Conflict*, (New York, NY.: Alban Institute, 1994), 17-18.

Conflict Resolution

CONSTRUCTIVE WIN - WIN

DESTRUCTIVE WIN - LOSE

Defining the controversy as a mutual problem

Defining the controversy as a "win/lose" situation.

Participation by all group members.

Participation by only a few group members;
self-censorship and withdrawal.

Open and honest expression of ideas and feelings.

Closed or deceitful expression of ideas and feelings.

Everyone's contributions listened to, given attention,
taken seriously, valued, and respected.

The contribution of many members is ignored,
devalued, not respected, and treated lightly.

Quiet members encouraged to participate.

Quiet members not encouraged to participate.

Effective sending and receiving
communication skills used.

Effective sending and receiving communication skills
not used.

Differences in opinions and ideas sought out and
clarified.

Differences in opinions and ideas ignored or
suppressed.

Underlying assumptions and frames of reference
brought out into the open and discussed.

Underlying assumptions and frames of reference not
brought out into the open and discussed.

Disagreement not taken as personal rejection by some
or all group members.

Disagreement taken as personal rejection by some or
all group members.

Adequate differentiation of positions; differences
clearly understood.

Inadequate differentiation of positions; differences not
clearly understood.

Adequate integration of positions; similarities clearly
understood and positions combined in creative
syntheses.

Inadequate integration of positions; similarities not
clearly understood and positions not combined in
creative syntheses.

Emotions responded to with involvement
and other emotions.

Emotions responded to by uninvolved understanding,
or ignored.

Equal situational power among all members.

Unequal power among group members.

Moderate level of tensions.

Tension level too low or too high for productive
problem solving.

The variations on negotiation, particularly arbitration and mediation, generally require outside intervention. Consensus is achieved by discussing conflicting issues respectfully and exploring options until all agree. The goal of normal conflict management is peace, purity, and unity of the church. Conflict of any kind can contribute to emotional exhaustion. However, managing normal conflict with these brief suggestions in mind will certainly avoid excessive emotional output. For a complete study on how to resolve expected conflicts investigate the following references.

1. Marshall Shelley, ed., *Leading Your Church Through Conflict and Reconciliation* (Minneapolis, Minnesota/Bethany House Pub., 1996)
2. Speed Leas, *Moving Your Church Through Conflict* (Washington, DC The Alban Institute, 1992)
3. Hugh F. Halverstadt, *Managing Church Conflict* (Louisville KY. Westminster/John Knox Press, 1991)
4. David Augsburger, *Conflict Mediation Across Cultures* (Louisville KY. Westminster/John Knox Press, 1992)

The close-up contact with conflict I have had in 12 years of ministry already seems like enough for a lifetime. God designed me with an adventurous, maverick streak which seems to keep me closer, rather than farther away, from conflict. However, close encounter with opposition is always an opportunity for soul-surgery. Hopefully, we can emerge from the refining heat more Christ-like, ready to do his work, not ours.

Abnormal Conflict

Abnormal conflict differs from normal conflict because at least one of the participants suffers from a mental or personality disorder. The disorders that most commonly appear in church conflict are:¹⁶

Antisocial Personality Disorder: breaks social rules, is cruel, is deceitful, is impulsive.¹⁷

Borderline Personality Disorder: is unstable, has inappropriate and intense reactions, is irresponsible but often charming.¹⁸

Paranoid Personality Disorder: is suspicious, rigid, judgmental, and vindictive.¹⁹

Abusive Personality Disorder: (similar to Post Traumatic Stress Disorder: stress that follows a catastrophic event. A kind of “catch-up” stress.) is distrustful, has selective avoidance, has inappropriate guilt, uses scapegoating.²⁰

The primary instigator in Estevan, seemed to exhibit some of these abnormal personality disorders. I sought assistance from outside the CCMA, but in retrospect, I did not pursue that avenue of intervention with enough aggressiveness. I know this because after I resigned, I discovered that I was one of among three other pastors to which this man had done the same thing. Primary agitators can be very powerful people! I would recommend that when abnormal personality disorders are suspected, that sources of help outside the CCMA be consulted.

These characteristics must be put in the clinical context. Everyone exhibits them, sometimes, in lesser degrees and in situations where these reactions are understandable.

¹⁶Rediger, 57.

¹⁷*Diagnostic and Statistical Manual of Mental Disorders*, 3rd ed. (Washington, DC American Psychiatric Assoc. 1993), 359

¹⁸*Ibid.*, 346

¹⁹*Ibid.*, 337

²⁰*Ibid.*, 169

Conversely, people suffering from these disorders may appear functional but react abnormally to normal conflict in church life.²¹

Unfortunately, too often these people are placed in positions of authority and pastors reason and negotiate with them as if they were not dysfunctional. That combination is an emotional-exhaustion time bomb! These situations cannot respond to normal conflict resolution. Such disorders negatively influence a person's capacity to act and react rationally. Disordered persons often lack a realistic awareness of consequences and shared needs. Typically, they do not have healthy relationships, and their rationality is overpowered by possible chemical imbalances.²² If the abnormal elements of the conflict can be dealt with therapeutically, then it is possible that the conflict may be manageable through the normal conflict model. Pastoral counselors and other mental health professionals can be helpful to pastors and congregations who are dealing with abnormal conflicts. It is unrealistic to expect pastors to handle personality disorders without professional advice. Though pastoral counselors cannot discuss specifics of a particular individual, they can advise a pastor in general terms.²³

Generally the "tough love" approach is appropriate when dealing with abnormal conflicts. It recognizes that not all participants are functioning well and one or more are not capable of coping through conflict rationally. The goal of solving abnormal conflict is to separate abnormal people and the factors they bring to bear in conflict. This form of tough love heals them and keeps them from destroying peace, purity, and the unity of the church. The "tough love" model includes the following ingredients:

- Recognize abnormal factors
- Clarify responsibilities for resolution
- Identify options and resources

²¹Rediger, 57

²²Ibid., 58.

²³Rediger, 64.

- Make strategies and select a method for negotiation or treatment
- Activate support systems for leaders
- Surround abnormal person(s) with love and guidance
- Sustain process until satisfactory resolution is reached²⁴

Emotional exhaustion is avoided in abnormal conflict when an outside arbitrator is secured. This may be a district superintendent, a therapist, or consultant. The reality is that much of the conflict resolution and prevention of emotional exhaustion is dependent upon outside assistance. For a complete study of how to resolve abnormal conflicts investigate the following references;

1. Wayne E. Oates *The Care of Troublesome People* (Bethesda, MD: The Alban Institute, 1994)
2. Kenneth Haugk *Antagonists in the Church* (Minneapolis, MN: Augsburg Fortress Press, 1988)
3. Marshall Shelby *Well Intentioned Dragons: Ministering to Problem People in the Church* (Waco, TX: Word Books, 1985)

Professional intervention is necessary in conflict where abnormal personality disorders are suspected. Pastors have relied on their own theological expertise to resolve issues in suffering people's lives for which they were never trained. Mental health experts have essential contributions to give to the CCMA to help her achieve her mission, if she will listen.

In retrospect I am convinced that the primary instigator of the Estevan crisis was borderline personality disorder and paranoid personality disorder. When the decision to conclude our ministry was nearing, I discovered that the instigator had provoked at least three other similar situations. In all three churches the pastors left the church by forced resignation. The CCMA must awaken to these atrocities and stop contributing to the bent

²⁴Rediger, 65.

behavior of neurotic leaders determined to expel pastors at the expense of the church, the pastor, the spouse, and family.

Spiritual Conflict

The third type of conflict is spiritual. It differs from expected or normal conflict because the instigators have an intentionally unhealthy agenda. They resort to sinful tactics, often without remorse, and are so persistent in their attack that good people wear down.²⁵ Consultant G. Lloyd Rediger identifies these instigators as clergy killers by the following descriptions.

Destructive: Clergy killers are marked by intentional destructiveness. They don't just disagree or criticize, they insist on inflicting pain and damaging their targets. Their tactics include sabotage, subverting worthy causes, inciting others to do their dirty work, and causing victims to self-destruct.

Determined: Clergy killers don't stop. They may pause, go underground, or change tactics, but they will intimidate, network, and break any rules of decency to accomplish their destruction. They insist that their agenda has priority.

Deceitful: Clergy killers manipulate, camouflage, misrepresent, and accuse others of their own tactics. Their statements and negotiations are not trustworthy.

Demonic: Clergy killers are evil and may be mentally disordered, depending on how you define intentions and behavior that do not yield to patience and love, or honor human decency. Spiritual leaders become symbols and scapegoats for the internal pain and confusion they feel. Because their mental pain and spiritual confusion are unidentified and untreated, they foment unusual, reactive, and destructive motivations. This evil characteristic may also be apparent when there is no other cause that explains the clergy-killer behavior.

Denial: This fifth "D" indicates the way the church colludes in the agenda of the clergy killer. Most of us don't want to admit to the reality of clergy killers, nor do we acknowledge the intentional damage they cause. Because we believe "this shouldn't be happening in the church," we convince ourselves it isn't really happening. Such denial leaves clergy killers unrestrained and the whole church vulnerable.

²⁵Rediger, 64

Discernment: This is the prescriptive sixth “D”. The spiritual gift of discernment is God’s grace proffered in an enlightened person who sees and understands evil, and then allows himself or herself to be empowered by God’s Holy Spirit and to become an agent of exorcism. Discernment is followed by confronting evil, in this case, the clergy killers. This confrontation works best, of course, in a healthy community of faith.

Another characteristic typical of clergy killers is the intimidating power they are willing to use to violate the rules of decorum and caring that the rest of us try to follow. This is a powerful weapon at a subconscious level: we sense that such people are willing to escalate the fight and use tactics that we forbid ourselves to use. In fact, most clergy do not even know how to do survival fighting (“street fighting”), much less have the necessary resources and networks for such showdowns.

Clergy killers are masters of disguise *when they choose to be*. They can present themselves as pious, active church members who are “only doing this for the good of the church.” Often they convince naive parishioners that they are raising legitimate issues. It is not uncommon for clergy killers to hide among their “allies of opportunity” - members who are their friends, congregational power brokers, or members who are disgruntled with the church.

Disguise is irrelevant to many clergy killers, however, for they may find power in fighting openly. They use bluster, threats, and terrorism to appear as unstoppable giants. They intimidate by letting everyone know that they will fight dirty and use any tactic to gain their ends. For most gentle and “peace-at-all-costs” parishioners, such threats are adequate to keep them on the sidelines, allowing the pastor and his or her supporters to cope the best they can. Such threats are not lost on denominational officials who themselves are usually “nice, churchgoing folks” and who might depend on political support from congregations.²⁶

²⁶Ibid., 9,10.

Have you ever had a clergy killer that could be depicted, at least in part, by the description above? This type of person is beyond conflicting personalities or the expertise of a mental health professional. This kind of person can and should be, appropriately dealt with through our own biblical belief system--a belief system that brings light into the darkness--a theological framework that recognizes that our battle is not against flesh and blood, but with principalities and powers.

Jesus was very serious about evil. "Since the Enlightenment, traditional religion including Evangelicalism has forsaken its understanding of the two spiritual realms--one good and one evil."²⁷ This operational belief system, though rarely admitted, eliminates our best weapons for spiritual warfare; weapons such as forgiveness, healing, discernment, and exorcism. The goal of resolving spiritual conflict is to expel the person doing evil, so that peace, purity, and unity remains. This is often referred to as the "intervention model" which has evolved from substance-abuse therapy. G. Lloyd Reidger has identified several intervention ingredients;

- Identify the crisis
- Build the intervention team
- Design the strategy
- Empower the team members
- Guide the person into disciplined recovery insistently
- Evaluate the process and results²⁸

Intervention is a process of imposing a therapeutic regimen on an out-of-control person whose behavior is incessantly damaging to self or others. It is achieved by a competent team of forceful persons (Mk. 11:12) who are willing to impose conditions that will pave the way for possible recovery. Intervention is intent on ending a destructive behavior including treatment for the cause and a prevention plan to avoid recurrence.²⁹

²⁷Ibid., 59.

²⁸Reidger, 65

²⁹Ibid.

Advancing the kingdom of God is about forceful people acting in the power of the Holy Spirit (Matt. 11:12). Forceful people act as ambassadors of healing and deliverance as they proclaim the kingdom of God. “As you go, preach this message: ‘The kingdom of heaven is near’. Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give” (Matt. 10:7,8, Lk. 9:1-2).

The resolution to spiritual conflict is aggressive. Without proactive movement in this dynamic of conflict, emotional exhaustion can occur. Spiritual conflict is no time for rest and relaxation. It is a call to penetrate the forces of darkness to ensure future, emotional well-being. For further study on how to resolve spiritual conflicts investigate the following references:

1. Scott M. Peck, *People of the Lie*,
(New York NY: Simon & Schuster Inc., 1983)
2. Kenneth Haugk, *Antagonists in the Church*
(Minneapolis, MN: Augsburg Fortress Press, 1988)
3. Walter Wink, *Naming the Powers* 1984
(Minneapolis, MN: Augsburg Fortress Press)

Walter Wink, *Unmasking the Powers*, 1986
(Minneapolis, MN: Augsburg Fortress Press)

Walter Wink, *Engaging the Powers* 1992
(Minneapolis, MN: Augsburg Fortress Press)

Several models exist teaching various approaches to spiritual conflict. I am personally encouraged by the general CCMA embrace of Neil Anderson's Freedom in Christ ministry. I have seen this very methodical approach to spiritual conflict work miracles in individuals and churches.

A healthy church is a growing church. The opposite is not always true. How does a pastor measure the health of the church? What is the criteria for discerning the strength of a

local congregation? The following list is a modified description of a healthy church.³⁰ Check and see how your ministry rates.

Infectious smiles, laughter, and a celebration	not flippancy
A pandemic sense of reverence and respect	not piousness
A spreading witness to God's salvation	not parochial
Fitness in organization and maintenance	not careless shabbiness
High levels of affirmation and recognition	not jealousy
Exploratory learning and programming	not stodginess
Allergic reactions to injustice	not a sense of entitlement
Quick recuperation from setbacks	not victim-thinking
Passionate stewardship	not possessiveness
Chronic interest in negotiating differences	not competitiveness
Persistent positive expectations	not complaining
Sensitivity to each other's needs	not exploitation
Efficacious care for pastors	not employer-employee
Vivacious worship and accompanying freedom	not forced preferences
Teachable followers like the Bereans	not blind proselytes
Tantalizing teaching from equippers	not ill-prepared ³¹

These unprioritized healthy characteristics are the overall objective of resolving conflict.

Wellness can be threatening to sickness, as sickness is to wellness.

Naively believing in the best of people was one of my contributing factors in the Estevan crisis. Erroneous assumptions like "Christians don't act like that," or "conflict shouldn't happen in the church," is to deny reality. Church conflict is inevitable and Christians do act carnally. Furthermore, conflict and carnality often occur in the most effective Great Commission churches. I wish the CCMA would see this! A former CCMA pastor said:

The CCMA had or has an unwritten value in its operational paradigm that is blind to church conflict. The value is that a good pastor does not have problems. The fact is that exactly the opposite is true! Because it's a functional value the investigation into problems cease when the pastor is

³⁰Rediger, 184

³¹Ibid., 184

exterminated. It's a game of pastoral roulette. Maybe next time we will get a good one."

The CCMA has commissioned a task force to develop a "Conflict Management Policy" which will be presented at General Assembly in July '98 in Ottawa, Ontario (See Appendix A). I applaud this effort. I trust this legislation will prevent more conflict than would otherwise occur. Hopefully, with less conflict, there will be less emotionally exhausted pastors.

CHAPTER FOUR
CONTEXTUAL CONTRIBUTORS OF EMOTIONAL
Exhaustion in the CCMA

God has given me a passion to extend His kingdom. A.W. Tozer prayed that passion into me as an infant, and the CMA cultivated a missions mindset in my formative years. Evangelism was birthed in me within the larger biblical framework of missions. I learned early to lead people to Jesus. My love for evangelism continues today. I believe in and attempt to live the mission statement of the CMA. The most definitive self-description of the CMA is her mission statement.

Mission Statement

- I. To primarily plant churches ultimately committed to world evangelization, among people groups who have not yet received an understandable presentation of the gospel and among whom there is no indigenous church effectively evangelizing those people;
- II. To plant churches among peoples responsive to the gospel, regardless of their previous exposure to Christianity, with a view to equipping those churches to evangelize unreached peoples and to plant missionary churches among them.¹

¹Arnold Cook, Chairman, *Report of the Committee on Vision Statement to the President of the CMA*, (Toronto, Ont., 1993), 2.

The Mission-Driven Denomination

From its beginning in 1887, the CMA has planted 15,507 indigenous churches in fifty-six countries around the world. The inclusive membership of the CMA is 2,307,680. There are 17,905 national workers, including 3,570 ordained pastors. Over ten thousand students attend one of the ninety-two full-term theological schools worldwide. Another 12,504 students are enrolled in Theological Education by Extension programs. The CMA has come a long way in a short time.² Renowned missiologist Ralph Winters said; “Pioneer missionaries in the Protestant tradition became planters, then caretakers, and then spectators of ‘National’ Church Movements”, and “No missionary denomination in this century has demonstrated as great effectiveness in planting national churches that are willing to become partners in mission than the CMA.”³ Modeling and obeying the Great Commission is what we are all about. We know how to die for Jesus. One question I am investigating is, “Do we know how to live for Jesus?”

The need for a paradigm adjustment arises when the present constructs and categories will not allow for the inclusion of emotional health. I believe it is time to adjust paradigms in order to expedite the vision of the CCMA.

Author and Missiologist Lesslie Newbigin in his book, *The Gospel in a Pluralistic Society*, illustrates the nature of a paradigm adjustment from a scientific perspective.

Einstein's theories were, after much debate, accepted on the basis of their intrinsic beauty and completeness, but it was only long afterward that there was any experimental verification of their truth. In fact, a great many attempts were made to test their truth by repetitions of the Morley-Michelson tests, and they did not give the results required by Einstein's theory. Polanyi records that in a broadcast discussion with Bertrand

²Ibid., 3. Since the CMA inception in 1887 the overseas statistics records have been the combined effort of Americans, Canadians and ministers of the respective countries. It is virtually impossible to report specific Canadian statistics even since Canadian autonomy in 1981.

³Winter Ralph, *Frontier Magazine*.

Russell, they both agreed that Einstein's theory was never likely to have any practical consequences. Only a few days later the first atomic bomb was exploded, and since that fateful date we have learned of many more practical consequences that have flowed from his theory. Yet the theory was held as true by scientists even in the absence of proof or of practical utility, this is an example of an important feature of scientific discovery. The theory was held to be true because of its intrinsic beauty, rationality, and comprehensiveness. These qualities were taken to indicate that it corresponded with reality, and that therefore it would open the way for new discoveries. The holding of the theory for truth is an act of faith in the rationality of the cosmos. The justification-if one may put it so-is by faith; only afterward, as a spin-off, does one find that it is also justified because it works.⁴

The lesson to be learned is twofold: First, innovation can only be responsibly accepted by those who are already masters of the tradition. The CCMA pastors are the people best suited to suggest change. They can be described as owning the tradition and, as such, the tradition can be defined by them. Secondly, one alleged new fact, or even a number of new facts, does not suffice to discredit an established paradigm. The introduction of such an adjustment to the present CCMA paradigm may be accepted more readily when a more compelling one is offered - "a vision of reality which commends itself by its beauty, rationality, and comprehensiveness."⁵ Otherwise, how will emotionally exhausted pastors recognize and diagnose the causes of their emotional depletion in order to heal and prevent reoccurrence? Author, counselor, and pastor Jim Dethmer presents a comprehensive construct in which to see the Church.⁶ *I have often used this church framework at board, congregational and annual meetings. It helps lay people understand the need to sometimes separate ministry roles within the family. I offer it to the CCMA denomination with the intent to help them understand and make the*

⁴Newbigin Lesslie, *The Gospel in a Pluralistic Society*, (Grand Rapids, MI.: WCC Pub., 1989), 65-67.

⁵Ibid.

⁶Jim Dethmer, *Cause, Community, Corporation: A Paradigm for Church Life*, The Pastors Update #4026 Charles E. Fuller Institute.

appropriate adjustments. The following summary of Dethmer's reflections offer a compelling paradigm in which to view the CCMA.

Community

The Pentecost story of Acts 1-2 serves, among other lessons, to teach us that the Church is a community. Luke records that love was a driving influence of the Church from the beginning. "They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer." (Acts 2:42) The primary metaphor of the community lens is family. Families and the New Testament emphasis on love work together to establish and build communities. Love is the core value of family, and without it there is no fellowship. Within the family, various roles are easily identified: grandfather, grandmother, father, mother, brother, sister, and baby. Among the family, the baby is the weakest, the most helpless, and the one that is most dependent on others. Therefore, the strategic focus of the family is the baby. This notion is evidenced in Paul's exhortation to the Corinthians; "Those parts of the body that seem to be weaker are indispensable" (1 Cor. 12:22). German theologian and martyr, Dietrich Bonhoeffer, said, "The elimination of the weak is the death of fellowship,"⁷ to emphasize the key role of the dependent member. Everyone enters the community via the same passage-birth. There is no choice or will involved. Unknown to the baby, he or she is born into the family. Interesting, however, is the exit procedure. The reality is you can never leave the family. Perhaps one could leave geographically, however, therapists tell us that each of us carries a complete internal family photo album. In a sense, one can never leave. The giving and receiving of relationships occurs within this community. In relationship there is security, and the basic human need of belonging is met.⁸

⁷Ibid.

⁸Ibid.

Cause

The second lens Dethmer offers to look through is cause. Peter correctly identified Jesus saying “You are the Christ, the Son of the living God.” (Mt. 16:16), Jesus replied enthusiastically and charged Peter, and every disciple of Christ since then with a CAUSE to live, and die for: “I will build my church and the gates of Hades will not overcome it.” (Mt. 16:18) In so doing, Jesus introduced the military metaphor into the New Testament.

The army became a lens through which to see the cause of Christ. What is the core value of an army? It is to win the war! In an army there is little concern over loving each other, instead, there is the camaraderie between soldiers to achieve the objective. As such, soldiers are cause-driven. Through this lens, the roles are significantly different from the community model. First, there is a hierarchy; ie., generals, lieutenants, sergeants and privates. The most important person in this metaphor is the most committed. If the important person is viewed as a warrior from the cause lens, and the weakest from the community lens, conflict is inevitable. Entrance into the army is either voluntary or by draft. The war only ends for the soldier by death or victory. Until that final hour has arrived, the paybacks are tangible rewards of glory given by the respective medal. Each medal is descriptively designed for specific acts of valor. Paul exhorts Timothy to “Fight the good fight of faith” (I Tim. 6:12). The cause lens offers a compelling reason to enlist. The church will never be overcome!⁹

⁹Ibid.

Corporation

The third and last perspective Dethmer offers is a look at the church through the corporate lens. Once again, this set of values is decisively different from community or cause. In all the confusion of the Corinthian church over the appropriate expression of gifts, Paul said: “Everything should be done in a fitting and orderly way” (I Cor. 14:40). The primary metaphor for this lens is business. Good business requires the ability to allocate finite resources to the critical path of highest productivity. The core values of a corporation are effectiveness, efficiency and frugality with success being measured by the bottom line. From this perspective, roles are understood differently in this perspective. People climb the corporate ladder because of high productivity. They begin as employees, with subsequent promotions to supervisors, vice presidents, and at the top are chief executive officers. The point of entry into the corporation is a negotiated exchange of goods for services. To exit the corporation you quit or are fired (Contrast this to the community model where there is no firing). Theoretically, in a lifetime you can serve any number of corporations. The remuneration in the corporate world is cash. With increased responsibility comes a higher cash payback.¹⁰

The church exists in all three areas of community, cause, and corporation. The following chart categories the differences in an easily understood, visual comparison.¹¹

¹⁰Ibid.

¹¹Ibid

Community, Cause, Corporation

	Community	Cause	Corporation
Primary Passage	Acts 2:42	Matt. 16:18	I Cor. 14:40
Primary Metaphor	Family	Army	Business
Core Values	Love	Winning war	Effectiveness, efficiency, frugality
Roles	Family: Father, Mother, Brother, Sister	Military: General, Lieut., Sergeant	Employee: CEO, President, Comptroller
Key Person	The weakest person	The most committed	The most productive
How to Enter	Born or adopted	Join or drafted	Hired
How to Exit	You don't	Killed	Fired or quit
Payback	Relationships, love and security	Glory, medals	Cash, advancement increased responsibility, stability

Application of the Paradigm

By definition, a paradigm offers a new way of looking at a familiar sight. The community-cause-corporation construct creates as many questions as it does answers. I want to avoid arguing against the perspectives offered, instead extracting insights to assist the CCMA to see pastors from another viewpoint.

If attention is not paid to the three lenses, unavoidable problems will result. If we neglect the corporate lens, the Church is easily lead towards a lack of money, facilities and leadership. Without financial resources, pastors are unfairly remunerated. The pastor and

the church may have passion and energy, yet without appropriate attention to the corporate lens, chaos can have its way. We need the corporation lens.¹²

If we neglect the cause lens, momentum slows, and the tension is loosened until the pastor stumbles to a halt. Leftover energy is turned inward with the pastor becoming introspective. Then churches follow the example of their leadership. They turn into self-serving clubs filled with members rather than an army trying to win a war. We need the cause lens.¹³

If we neglect the community lens, pastors become cold, sterile, and indifferent to the historic God-given cause of the CCMA. Without community, pastors have only utilitarian value. "The end product of ministry is more important than the people in process."¹⁴ They are assets only insofar as they produce because of their commitment. Without community pastors are seen and rewarded for what they *DO*--not who they *ARE*. The strong are stroked and rewarded with tribute. Unfortunately, the weak are too often left unattended. Pastors pass these distorted values onto their congregations and people catch a distorted gospel; a gospel without grace, which is no gospel at all. We need the community lens.¹⁵

The CCMA needs all three dimensions. A healthy church operates through all three lenses simultaneously. Inevitably, each church or denomination favors one or two of the lenses. The best leader will learn what lens his or her organization gravitates toward then supplement the weakness.¹⁶

I submit that the CCMA has historically been a cause-driven denomination. Recently the corporation lens has emerged as a close second. According to Dethmer's paradigm perspective, I submit that the community lens is presently the weakest. The

¹²Ibid.

¹³Ibid

¹⁴Anonymous.

¹⁵Ibid.

¹⁶Ibid.

CCMA is dominated by “cause” derived from the denominational emphasis on the Great Commission. This drive towards obeying and completing the task can miss the valuable process of making disciples. The CCMA has instituted high pressure, business methods such as management by objective, critical path scheduling. Unfortunately, while these techniques can be effective, sometimes they can be a false substitute for obedience to Jesus’ last command. It is the subtle difference between empire building and Kingdom expansion. The CCMA doubled its constituency between 1977 and 1987. A former CCMA pastor said that “ we (the CCMA) doubled the constituency and halved our identity.”¹⁷ Identity is lost when people are managed too strongly.¹⁸

By all means we should do the business of the Church. *I am advocating a balance between Jim Dethmers’ cause, community, corporation paradigm.* While goals achieving this task are commendable, the equal valuing of the process itself will bring Dethmer’s lenses into focus. Ultimately, it is the “process” that builds the Kingdom of God, not the achievement of some arbitrary goal. The purpose of the cause is to provide pastors with direction and motivation in order to build identity into people. To ignore this process, is to take identity away. Archibald Hart says about the goal-achievement process:

Whenever I have encountered too much preoccupation in a pastor on goal achievement, I have also encountered a pastor who is in trouble emotionally with a high frequency of depression. This sounds like a bold generalization - but this is the strong impression I am left with after counseling many pastors. It is inevitable that the goal-oriented pastor is going to experience more frustration than the process-oriented one and he will be less able to count the blessings that process brings. His blind spot will be enlarged due to a disorder I call “goal myopia.”¹⁹

¹⁷Anonymous.

¹⁸Hart, 4.

¹⁹Ibid., 4-5.

I would suggest that this same observation could be made of the entire CCMA. Myopia is defined in Webster's dictionary as:

...the inability to see distant objects distinctly owing to a condition of the eye in which light from instant objects is brought to a focus before reaching the retina. This structural defect, which is common, is corrected by divergent spectacle lenses.²⁰

It is ironic that two other divergent lenses are required for maximum sight. Perhaps the community lens is one of them. Could it be that the CCMA is presently experiencing cause myopia? If so, the necessary paradigm adjustment is to balance the lenses.

If the CCMA intends to win the war for the souls of men and women around the world, she must look more closely through the lens of community to see her pastors! A CCMA pastor said "the unity of the body is the best apologetic we have."²¹ When the CCMA constructs appropriate frameworks for pastoral care, and local pastors learn how to prevent emotional exhaustion, then the potential for unity will be maximized. Furthermore the cause of the CCMA will be enhanced multiplying productivity instead of the counter productive effects of disunity.

Pastors are the link between the CCMA mission statement and the lay people they shepherd as well as the lost people they reach. When comprehensive and compassionate care for the pastors is missing or neglected during challenging seasons or conflict, the lay people eventually feel the sting. Lost people are ignored and great commission progress slows, stops, or reverts. The cause and corporation efforts to achieve the mission statement become the roadblock that prohibits its realization. The unintended consequences of the CCMA mission statement are as significant as the achieved results of the same. *My intention is to search for an appropriate balance of the three lenses with hopes of providing a compelling alternative to the CCMA. This*

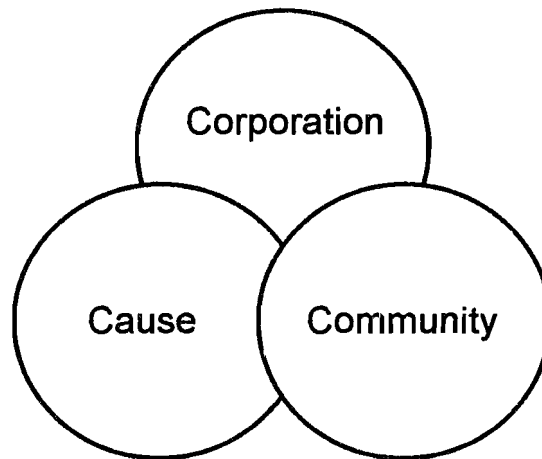
²⁰ Webster's New Lexicon Dictionary, rev.ed. (1988), s.v. "Myopia."

²¹ Anonymous.

paradigm adjustment is intangible since it is an adjustment of the heart and soul of the CCMA. It is a recognition of the need for equilibrium.

Visually that balance might look like the following:

The Overlapping Lenses



The Canadian Christian and Missionary Alliance Constitution

From Estevan, Saskatchewan, Canada we moved to Nanticoke, Pennsylvania in the United States of America. Nanticoke has offered nearly four years of contrast between the Canadian and American CMA local church, district, and the national leadership. The differences are subtle but, nevertheless, sometimes significant. One significant difference is the approach to local church leadership. Generally, the elders board of the local CCMA church seem to be more consensus orientated. Conversely, the ACMA local church pastor seems to have more directive authority at the governing board level of leadership. The difference in leadership style is evident in the CMA constitutions of Canada and the USA.

In Vancouver, British Columbia in June of 1981, the CCMA was established as an independent denomination from the American Christian Missionary Alliance (ACMA).

The 1978 AMCA manual, article IX - Duties of the Church Executive Board Officers reads as follows:

Section 1 Pastor. The Pastor shall have oversight of the church. He shall be chairman of the Church Executive Board except as he may choose to proceed according to the provision of Article VI. He shall preside at all regular or special meetings of the church congregation. He is a member ex-officio of all church committees. When the congregation has no pastor the Church Executive Board shall have oversight of the church in conjunction with the District Superintendent.²²

The most recent 1995 AMCA manual article IX - Duties of Church Officers reads as follows:

Section 1. Senior Pastor. The senior pastor shall have oversight of this church. He shall be chairman of the Governing Board except as he may choose to proceed according to the provisions in Article VI. He shall preside at all regular or special meetings of the church membership. He is a member ex officio of all church committees and organizations. When the membership has no pastor the chairman or vice chairman of the Governing Board shall have oversight of the church in conjunction with the district superintendent. **The senior pastor shall be the president of this church where such office is required by law.**²³

When the Canadian churches autonomized from the ACMA to become the CCMA, they formed their own manual. In June 1982, the first manual was approved by the CCMA. The section in the manual dealing with the senior pastor was changed slightly in words but dramatically in the function and exercise of authority in the local church. Note the significant differences between the bold print evolution in the ACMA from 1978 to 1995. More authority, not less, has been given to the pastor since 1978. Now compare the AMCA bold printed with the unchanged CCMA bold print. The latest CCMA manual has not changed since the first edition in 1982.

²²Manual of the Christian and Missionary Alliance, 1978 ed. (Camp Hill, PA.: Christian Pub), A5-5

²³Manual of the Christian and Missionary Alliance, 1995 ed. (Camp Hill PA.: Christian Pub), A5-5

The most recent 1996 manual article VIII reads as follows:

Section 1. Composition and Responsibilities

The senior pastor shall be the chairman or, at his request, the Elders or the membership may elect a chairman annually.

They shall serve with the senior pastor in the oversight of the spiritual and administrative functions of the church through internal organization and/or by appointing such officers or committees as are necessary to properly fulfill the ministry of the church. They shall have authority to fill vacancies between annual meetings. They shall hold regular meetings for prayer and business and report as the church membership may decide. Special meetings of the Board of Elders may be called by the chairman or upon written request by a majority of its members. **All other officers and organizations, except the nominating committee, are amenable to the Board of Elders.**

Clearly, the intent of CCMA was and is to transfer more authority to the governing body of the local church. Conversely, the ACMA has become more intentional about sustaining and adding authority to the pastor of the local church. An interesting theological question arises. Does God lead his church through the pastor or laymen?²⁴ Clearly, authority comes from God. Permission has to come to exercise that authority from laymen. The place where authority and permission meet is the elders board in the CCMA.²⁵ I believe that the CCMA has given too much authority to laymen. The local church needs one leader not multiple leaders. The present manual serves to allow for shared authority. Consultation between elders and pastor(s) is essential but presently this relationship is ambiguous. This is a constitutional recipe for conflict. A former CCMA pastor said this “sets up a powder keg over leadership in the local church.”²⁶ The CCMA would better serve herself by using the ACMA manual on authority and permission.²⁷

²⁴Anonymous.

²⁵Ibid.

²⁶Ibid.

²⁷The Canadian constitutional framework on leadership provokes unresolved conflict. No one has the final authority. In fact, if conflict persists in the local church, inevitably focus

When we were nearing the conclusion of the crisis in Estevan, I deeply sensed this authority issue was pre-eminent. By definition, a CCMA pastor is appointed and terminated by the District Superintendent. There was one antagonist in the church that stated his intention to force my resignation. In my case that was spearheaded by this man through the District Superintendent. Incidentally, by his own confession, this particular individual stated that I was the fourth pastor he was personally responsible for terminating. I ask, who has the authority to demand the resignation of carnal board members?

shifts to the pastor alone. He is incorrectly identified as the problem. The apparent easy way to fix the problem is to remove the pastor. Some could argue that this perspective is from a choleric viewpoint that requires more control to achieve the desired end. However, I do not read that Moses and his board led the Israelites out of Egypt. Rather, under the sovereign direction of God, Moses led the Israelites out of captivity. Neither did David and his leaders establish the Israelite monarchy. This period of history is appropriately called the Davidic dynasty. As well, neither Peter nor Paul were bound by an elders board. Conversely, all these men were accountable to their respective leaders in varying degrees. I simply believe that the ACMA manual more accurately represents the biblical model of leadership. I would suggest this be reviewed at General Assembly in 1998 and opened to the CMA delegates for discussion and debate. Indifference, I leave this issue in the capable hands of the more politically astute.

CHAPTER FIVE

INTERNAL CONTRIBUTERS TO EMOTIONAL EXHAUSTION

There are two critical internal factors that contribute to emotional exhaustion-internal motivations and false belief systems. This chapter will focus on these inside stressors of emotional exhaustion, that are intrinsic or have been picked up in preparation for ministry, and provide methods to evaluate and investigate those stressors. If you have the courage to learn what God wants to teach you in your emotional exhaustion, it will require some deep reflection. These reflective insights may be confirmed by your spouse or close friend and may reveal internal blind motivations or belief systems you never knew you had. Professional assistance is often the most helpful.

What Motivates Me?

Why do we do the things we do? The apostle Paul wrote about the question of motivation to the Romans.

I can anticipate the response that is coming: "I know that all God's commands are spiritual, but I'm not. Isn't this also your experience?" Yes. I'm full of myself--after all, I've spent a long time in sin's prison. What I don't understand about myself is that I decide one way, but then I act another, doing things I absolutely despise. So if I can't be trusted to figure out what is best for myself and then do it, it becomes obvious that God's command is necessary.

But I need something more! For I know the law but still can't keep it, and if the power of sin within me keeps sabotaging my best intentions, I obviously need help! I realize that I don't have what it takes. I can will it, but I can't do it. I decide to do good, but I don't really do it; I decide not

to do bad, but then I do it anyway. My decisions, such as they are, don't result in actions. Something has gone wrong deep within me and gets the better of me every time.

It happens so regularly that it's predictable. The moment I decide to do good, sin is there to trip me up. I truly delight in God's commands, but it's pretty obvious that not all of me joins in that delight. Parts of me covertly rebel, and just when I least expect it, they take charge.

I've tried everything and nothing helps. I'm at the end of my rope. Is there no one who can do anything for me? Isn't that the real question?

The answer, thank God, is that Jesus Christ can and does. He acted to set things right in this life of contradictions where I want to serve God with all my heart and mind, but am pulled by the influence of sin to do something totally different.

Romans 7:14-25
Message

Evidently Paul is perplexed with the discovery of these strong, internal drives. Historically and theologically, the CMA would answer this motivational dilemma by referring to its particular doctrine of sanctification found in its statement of faith. Regarding this issue the CCMA statement of faith says:

It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly, being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service. This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion.¹

Without hesitation I agree with this distinctive position. The CCMA is a holiness denomination, and I embrace this theological perspective. This is the historical and theological context in which the Estevan crisis erupted. *The conflict was a kind of catalyst for self-inspection. After all, when criticism comes knocking at the door, there is generally something to be learned. I began to ask myself some reflective questions*

¹CMA Statement of Faith Pamphlet, (Camp Hill, PA, Christian Publications, Inc.), Paragraph 7

about the belief that each believer should be filled with the Holy Spirit and what that looked like.

*Why did I do that?
 Why did that person threaten me?
 Why did I try to intimidate him?
 Why am I still afraid of rejection after all of these years?
 Why do I withdraw when threatened?
 Why am I a people pleaser?
 Why do I fear failure?
 Why do I procrastinate?
 Why am I such a perfectionist?*

Then I asked similar “Why” questions about the people that were criticizing my wife and me.

*Why are they so mean?
 Why did they shade the truth?
 Why are they acting like that?
 Why do they not act like God wants them to?
 Why is control so important to them?
 Why did he explode over such a simple question?
 Why is ministry so tense yet so fruitful?
 Why did my chairman of the board resign?
 Why is this carnality accepted by the church?*

These “why” questions plagued me. Although I knew the theological answer that sin is irrational, yet I was not content and wanted to understand myself as well as these critics.

Author and consultant Bob Biehl offered me an interesting answer to these questions based on six different aspects of a person’s constitution:

1. Dominant Childhood feelings
2. Dominant Adult Phobia
3. Dominant Emotional Need
4. Surest Safest Style
5. Single Greatest Strength
6. Back Up Style

His book entitled *Why You Do What You Do* is very helpful for self-diagnosis.² This inventory has been partially reproduced and modified by permission of the publisher (See Appendix G). For a comprehensive analysis and complete explanation of puzzling emotional mysteries read the whole book.³ The instructions in the appendix will help you more clearly to understand the reasons you do what you do. The pages of self-inventory in the appendix will help you understand and then bridle the soul. The results of this inventory may clarify what motivations pull you toward sin and how, simultaneously, you desire to serve God wholeheartedly. This self-awareness can lead you towards embracing the incarnate Christ with greater understanding of Him and self. Incidentally, doing the inventory with a spouse or someone very close will ensure a more accurate appraisal. The answers to my “why “ questions were, in part, provided by Biehl’s inventory. This self-analysis, in combination with intermittent and prolonged discussions with my wife, helped me tremendously. I am convinced that one way out of emotional exhaustion is an emotional analysis. In the common themes of emotional exhaustion presented in Chapter One, I observed a kind of haziness concerning each pastor’s experience. Along with Biehl’s inventory, this haziness can be cleared with the help of loving spouses, family, and friends.

Biehl’s inventory was a terrific springboard for understanding my own motivations. I discovered the need to change the motivations that were expressions of my sinful nature. God was doing heart surgery on me. The Estevan crisis provided a spiritual catalyst to plunge me deeper into the sanctified life. God wanted me to deal with sins of the soul--not behavior.

² Bobb Biehl, *Why We Do the Things We Do*, (Nashville, TN.: Thomas Nelson Pub., 1993).

³Ibid.

While in Nanticoke, my wife and I were invited to attend a recovery ministry. The "Stress in Ministry" course was an intensive, one-week ministry offered free of charge for stressed clergy. Five pastors and their spouses were invited from around North America as guests of the Sagemont Baptist Church in Houston, Texas. My wife and I were asked to join the group one week before it started. We later found out that a space became available because the pastor, who was originally scheduled to attend, had committed suicide. I too was in a desperate state. The aftermath of Estevan had reached dangerous proportions. The accumulated toll of ministry was now exploding all at once. Various symptoms of my emotional exhaustion evidenced my need for help:

*Accelerated heart beat
Anxiety attacks
Irrational thinking
Unpredictable actions and reactions
Irritability
Aimlessness
Role deprivation
Insatiable needs for food, sleep and intimacy
Compulsive behavior
Personality alterations
Depression*

These were the lowest days of my life! I do not want any pastor to reach these depths of emotional exhaustion. Living through that season was worse then coping with my mother's cancer as a teenager and her subsequent death when I was twenty one. The conference in Houston proved to be a pivotal change in direction. It was there, I learned to look deep inside.

A Deep Look Inside

While in a state of emotional exhaustion it is understandable that wrong thoughts would be pondered. This was certainly true in my case. I distinctly recall the primary instigator of the Estevan crisis declaring to me and others upon my arrival in Estevan

that I was a fantastic leader but still learning how to speak. By the time we left Estevan, he was declaring me to be just the opposite-a fantastic speaker, but not a great leader. In retrospect, neither comment was worth basing my evaluation of my performance. When taken too seriously, the opinions of others can play havoc with the mind. In addition to being already emotionally exhausted, if I had listened to all the opinions offered to me in minisiry, let alone Estevan, I would be schizophrenic!

The Renewal of the Mind

Psychodynamics is the “systematized knowledge and theory of human behavior and motivation.”⁴ It is the investigation of unconscious motivation in human behavior.⁵ Solomon forshadowed psychodynamics in antiquity when he penned the words: “As a man thinketh in his heart so is he” (Prov. 23:7 KJV). This scriptural sequence represents one biblical concept of motivational and behavioral dynamics. There are numerous models of therapy in existance. I have chosen cognitive therapy to help evaluate personal motivation because of its pragmatic approach to changing behaviour. Whether learned or aquired, conscience or unconscience, thoughts lead to behaviour. Cognitive therapy is one biblical answer to the question: “Why we do the things we do?” Our thoughts give birth to behavior.

According to cognitive psychology, behavior is never spontaneous; instead it originates from thoughts whether recognized or unconscience. Emotion and behavior appear to have a life of their own. This is not true. First, there is thought or learned behavior, then even in a split second, there is emotion. Emotion energizes behavior.⁶ The connection between thought, emotion, and behavior operates like dominos. Once tripped, all the dominos will respond.

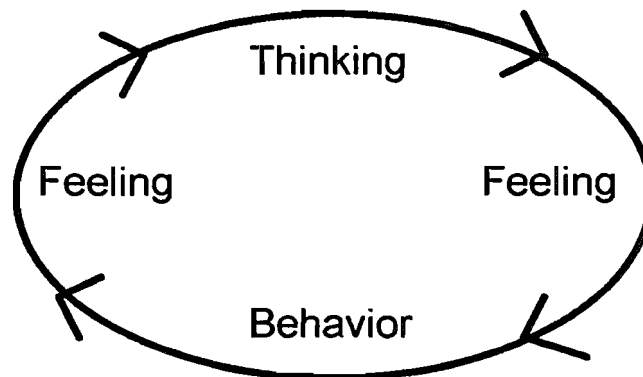
⁴ American Psychological Association.

⁵ Ibid.

⁶ Dixon Murrah, *The Trip In*, 1.

The cycle of human behavior looks something like this:

The Direction of Human Behavior



Habitual, negative emotion does not exist by its own right nor from biologically determined urges.⁷ Emotions and behavior come from conscience and unconscience thoughts unless there is a mind-altering determinant like alcohol, drugs, or medication. If what we think determines how we feel and behave, it follows then we can change undesirable behavior by changing our thinking.⁸

Behind our thoughts is our belief or value system. When emotions are stirred, behavior is triggered, and behavior will reinforce beliefs. For example: if I believe I am inferior, I will feel inferior, I will behave as inferior. My inferior behavior will reinforce the belief that I am inferior. People indoctrinate themselves with false beliefs in an auto-suggestive manner that perpetuates false beliefs in our overt behavior.⁹ Dixon Murrah has identified four basic false beliefs and their respective consequences. The following chart lists four false beliefs along with God's truth. When we embrace His truth, His solution permits us to live in His grace. The vast majority of all false beliefs can be categorized by the following four descriptions:

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

Beliefs Systems

FALSE BELIEFS	CONSEQUENCES OF FALSE BELIEFS	GOD'S SPECIFIC SOLUTION	RESULTS OF GOD'S SOLUTION
1. I must meet certain standards that I set in order to feel good about myself.	The fear of failure; perfectionism; intensity about your own success; withdrawal from risks; manipulate others to help you succeed.	Because of justification, we are completely forgiven and fully pleasing to God. We no longer have to fear failure.	Freedom from the fear of failure; intensity about the right things; Christ and His Kingdom; love for Christ.
2. I must have the approval of certain others to feel good about myself.	The fear of rejection; please others at any cost; sensitive to criticism; withdrawal to avoid disapproval.	Because of reconciliation, we are totally accepted by God. We no longer have to fear rejection.	Freedom from the fear of rejection; willingness to be open and vulnerable; able to relax around others; willingness to take criticism; desire to please God no matter what others think.
3. Those who fail are unworthy of love and deserve to be punished.	The fear of punishment; punishing others; blaming others when you fail; dry spiritual life.	Because of propitiation, we are deeply loved by God. We no longer have to fear punishment or punish others.	Christ-centered self-confidence; joy, courage, peace, desire to know Christ. We leave things in God's hands. We trust Him.
4. I am what I am. I cannot change. I am hopeless, unless I am in control.	Inferiority feelings, shame, destructive habits, hopelessness, controlling, manipulating.	Because of regeneration, we have been made brand new, complete in Christ. We no longer need to experience the pain of shame or be in control.	Christ-centered self-confidence; joy, courage, peace, desire to know Christ. We leave things in God's hands. We trust Him.

10

During the season when Jack was threatened and jealous over the growth in the church, something was subtly happening inside me. I was adopting false belief number two; I feared rejection, and was reacting out of my fear.

“More than ninety percent of all our harmful emotions can be traced back to these four false beliefs”.¹¹ One of the hallmarks of emotional maturity is to accept responsibility

¹⁰James Mahoney, Dixon Murrah Ed. The Trip In 1-13.

¹¹Ibid., 2.

for emotional and behavioral reactions. It is emotional maturity to recognize that situations don't cause destructive emotions and behavior. It is our false beliefs about situations that cause harmful emotions that lead to destructive behavior.

Dixon Murrah describes destructive behavior in the following way. For this paper's purposes I would identify self-esteem as emotional maturity.

Situations only occasion our harmful emotions and behavior. But similar situations endlessly repeat themselves so that our false beliefs produce harmful emotions and harmful behavior, thus creating a vicious cycle which turns into a habit. Habits of harmful emotion and behavioral responses to these situations, practiced over a long period of time, become in larger part conditioned reflexes. That is, harmful emotions become almost completely under the cue control of external situations. Therefore, when situations become habitual enough to establish conditioned reflexes, a cycle results in which problem situations serve as layers of steel-belted reinforcements to perpetuate our low self worth (emotional instability). To gain a higher self-esteem (emotional maturity), we must alter our response patterns to situations that sustain our low self worth. To gain a higher self-esteem (improve emotional health), we must alter our response pattern to situations that sustain our low self-worth...and respond to these very same situations in a way commensurate with the magnificent person we are!¹²

False beliefs lead to wrong thinking which, in turn, provokes negative emotions leading to destructive behavior resulting in emotional exhaustion! The inside stressor of false belief is a large factor of the emotional health of the pastor. On a general level basic belief systems are most effectively changed when truth is spoken to the soul. You might ask yourself, "How do you speak to the soul?" The following explanation is a four-step process, adapted from Dixon Murrah and is used by permission.¹³ Although the following process is complex, these steps played a critical role in my recovery. Follow carefully and closely for an insightful perspective on the sanctified life. What is to come is a formula for recovery from false beliefs picked up along the road of ministry.

¹²Ibid., 4.

¹³The Trip In.

The Biblical method of experiencing mind renewal is set forth in Rom. 12:2. This is the way of correcting false beliefs into God's values.

Don't become so well-adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God. You'll be changed from the inside out. Readily recognize that what he wants from you, and quickly respond to it. Unlike the culture around you, always dragging you down to its level of immaturity, God brings the best out of you, develops well-formed maturity in you. Romans 12:2 Message

This biblical method of mind renewal is in keeping with the **heart belief - thoughts - emotions - behavior** model validated earlier. It is a way to look deep within to locate destructive beliefs. The following four steps are an effective way to change faulty response patterns.

Step One - What Do You Feel?

Many people are helped by identifying a systematic approach to understanding their emotions. Emotions are as much a part of us as our arms or legs. They are like a thermometer; feelings are the soul's weather report. The following illustration shows the thought process and provides questions to ask yourself in order to understand the root cause of a jumbled emotion. This is not a contradiction to the thinking-feeling-behaviour model, rather it is a method of discovering the faulty thinking behind the behaviour. These questions will lead you on steps which ultimately reveal the underlying false belief.

Question	Answer
What am I feeling? (Step one)	Anger.
Who or what am I angry at? (Step two)	Board Member.
Why am I angry at the board member? (Step two)	He says I am untrustworthy.
How does this make me feel about myself? (Step two)	Rejected.

The first step is to identify the feeling. The second step is to discern who caused the feeling (i.e., God, friend, enemy, self, family member, etc.), as well as the reason for the feeling. Identifying the feeling enables tracing the root belief behind the feeling. The third step will be to reject the false belief and to correct it. The fourth step is to act upon truth, rather than false beliefs. To follow through with the aforementioned illustration brings two possible conclusions to this accusation.

1. Believe what the board member says: fear his rejection; attempt to please him at any cost because of sensitivity to criticism and withdraw to avoid disapproval or
2. If I find myself to be trustworthy before God, then I will reject the criticism and choose to believe God instead of men. I will not act as though I am untrustworthy, but will choose to believe the truth. (Step four)

Typically after repeated criticism, it is a normal reaction to second-guess yourself partially--believing the criticism. The other extreme is to reject all criticism. Neither reaction is beneficial. When overwhelmed by criticism, there is a tendency toward self-pity. Conversely, with a rejection of all criticism, there is a tendency toward arrogance. The crucible of criticism is often a gift of grace waiting to be opened. The second conclusion to our scenario is the emotionally healthy choice.

How will you know when the false belief is discovered? First, check with your spouse. Your spouse likely understands aspects of yourself of which you are not aware. Second, to ensure that your spouse is not blindly believing in you, seek the help of a gifted counselor or spiritual guide. Third, keep practicing. The more you identify a false belief, the easier identification become in future circumstances. Third, identifying a false belief will likely bring a sense of relief such as one might feel upon exhaling after holding your breath. It is the cleansing feeling after repentance. It is the release of prying something loose. The benefit of such a discovery is that any harmful emotion brought into focus

loses some of its intensity. To understand what you are actually feeling gives you an advantage to handle the emotion appropriately.

Step Two: Why Do You Feel It?

Begin to question your mind's command to feel a certain way. "Why do I feel this way?" Most often you will find primary and secondary assumptions. These are irrational thought patterns which are variations of the four false beliefs about personal worth. Therefore, weeding through it all will help find the false belief beneath your thinking. The following questions are helpful:

1. Why am I feeling this way? I must be taking this situation too personally to feel this bad.
2. What are my specific false beliefs which cause me to take this situation too personally?
3. What specific part of my past predisposes me to feel this way?

Almost every harmful emotion causes you to erroneously base your identity on the following four false beliefs:

1. Performance: Meeting self-initiated standards in order to feel good about myself. This is the fear of failure syndrome.
2. Opinions of others: Obtaining the approval of certain others to feel good about myself. This is the fear of rejection syndrome.
3. Never do anything wrong: Those who fail are unworthy of love and deserve to be punished. This is the fear of punishment syndrome.
4. Sustaining control to stay the same: I am what I am. I cannot change. I am hopeless unless in control. This is the fear of shame syndrome.

When my anger during the Estevan crisis was traced to the fear of rejection syndrome, I then assumed responsibility for my false belief. Rejecting the false belief led to inner conciliation. Since God accepts me, I no longer have to fear the rejection of man. I can

find the courage to fear God instead of fearing man. This is the difference between knowing your position in Christ and functioning in that position.

Step Three: Reject and Correct False Beliefs

Learning to trace emotions through the forest of feeling to the core feeling that exposes false beliefs is imperative. However, it is not transforming. To be changed from the inside out requires resisting, refusing, and replacing false beliefs. I am a case in point. When I use emotional reactions as a cue to turn the flood lights of recognition deep inside my soul, the skeletons in the cobwebbed dungeons are exposed. Having exposed the false beliefs, I can then assume responsibility, leading to repentance and the ultimate replacement of them with God's truth.

It is not enough to detect your false beliefs. You must reject them, then replace them. It is a common mistake to confess your worth in a given situation, glossing over the false belief. The false beliefs remain in your mind unchallenged and unchanged. They retain their unconscious influence and cause similar reactions in the future. For example, the angry pastor may confess his anger but never accept or function as though he is valued by God! Therefore, the problem is ongoing.

Step three requires the use of self-talk. Self-talk is consciously identifying an unconscious false belief, then replacing that false belief with truth. For example, seeking to change from the inside out, you must first reject the false belief "that I need the approval of people to feel good about myself." A replacement of the false belief may be done by saying "*I AM NOT GOING TO BASE MY WORTH ON WHAT OTHER PEOPLE THINK ABOUT ME ANYMORE. MY DAY OF LIVING LIFE AS A PEOPLE-PLEASER IS OVER. I AM THROUGH!*" When you experience the freedom that comes from embracing the truth, it becomes easier to sustain positive self-talk. It is, in fact, renewing your mind.

Let emotionally exhausting situations become an opportunity to discover and change false beliefs. Problems provide opportunities to correct false beliefs. When you practice, your unconscious false beliefs surface to conscious awareness. When they surface, confrontation becomes more direct. Resisting and refusing the false beliefs lead to the final step. Darkness is dispelled by turning on the light. To correct false beliefs you must confess God's truth about yourself. The truth about self-worth is declared in contradiction to false beliefs.

Author James Mahoney describes this process by the following steps:¹⁴

The footing is perilous at this point of our juncture. Some find it extraordinarily difficult to confess their worth as a person apart from their performance, or what others think of them. They view this step as a prodigious leap of faith over a deep chasm of doubt. And that is exactly what faith is, it is the going against all that can be seen.

A special sort of confession is required to arouse the kind of faith it takes to reverse contrary beliefs already entrenched in the mind. In fact, we will describe the nature of your self-worth confession in some detail.

FIRST. The confession concerns your worth as a person. You must clearly differentiate between your person and your performance. What you are confessing here is your worth as a person just because you are you...entirely apart from any consideration of your performance.

SECOND. Your confession should be based on God's viewpoint. The basis for your confession of personal worth must be God's opinion of you, rather than the opinion of others.

THIRD. Your confession must reflect the enormous value of your person. In fact, if you do not see yourself as immensely significant and prized, you can be sure you have never seen yourself as a Christian... through God's eyes. For example, in composing a confession of self-worth that captures the mind of God as it is related in scriptures, I wrote the following:

¹⁴Ibid.

The Confession

I am an awesome spirit being
of magnificent worth as a person.

I am deeply loved of God,
I am fully pleasing to God,
I am totally accepted by God,
I am absolutely complete in Christ.

And when my person
is expressed through my performance,
the reflection is dynamically unique....
there has never been another like me
in the history of mankind, nor will there ever be,
so no one will reflect God quite like me.
I am an original, one of a kind, really somebody,
in the eyes of Almighty God!

The Deception

False Belief One states our worth is
based on your performance.

False Belief Two states your worth is
based on the approval you receive
from others.

False Belief Three states your worth
requires a life of sinless perfection.

False Belief Four says you must be in
control to sustain what worth you have,
and you will never be good enough.

The Confession

The Confession says you are a awesome
spirit being just as you are, fully pleasing to
God apart from your performance. - Doctrine
of Justification

The Confession says you have magnificent
worth because you are totally accepted by
God...regardless of what others think. -
Doctrine of Reconciliation

The Confession says you are deeply loved by
God, inspite of your inability to live a sinless
life. - Doctrine of Propitiation

The Confession says you are already
complete in Christ. - Doctrine of
Regeneration

I repeat, the above confession is a direct contradiction of the Four False Beliefs. That is
precisely what this step requires; the confession of truth in rejection of the false beliefs.

FOURTH. You must be able to confess your self-worth with deep conviction. You take a deep look inside at a time when your mind has shifted into a negative state. The very instant you confess your magnificent worth, some contrary thoughts can surface in your mind to say something like: “Yes, you are awesome all right ... an awesome jerk, awesomely ugly, or an awesome failure.”

FIFTH. Your confession must be scripturally validated. Your confession of self-worth must have as its source the clear teaching of scripture. You will never be able to come up with a vigorous and forceful enough faith in your worth unless it is derived from God’s word.

SIXTH. Make it a virtual celebration each time you confess your personal worth. Let your mind dwell on the wondrous truth, telling yourself something like: “How marvelous it is to know I am an awesome spirit being, etc. And that, I really can believe this so I do not have to feel less of myself nor take this situation personally.” Make certain that each time you look deep within, you follow through and take all the steps. That way every look inside will always wind up in a celebration of your magnificent worth as a person!

It will be a difficult and prolonged task to reverse years of false beliefs about yourself and confess a different self-concept. Initially, confession does not mean your natural mind is in total agreement with what you are confessing. Confession is most of all a means by which you get a truth into your belief or value system. Repeat your confession insistently; over and over again, until you are able to accept the confession as truth ... deep down inside of you. As you confess, in order to think through the truth of the confession about your person to the point that you really sense the full meaning of your confession as you make it. It is not the unthinking, mechanical utterances of this confession, but rather the conscious realization of the logic in the truth therein contained, which corrects your false beliefs.

In Step Three then, you reject your false beliefs and replace them by confessing your unconditional worth as a Christian person ...in God’s eyes.

Step Four: Act Like the Magnificent Person You Are

The evidence that you really believe you are an “awesome spirit being of magnificent worth as a person”, is that you will act like it! If you see the truth about your personal worth, but fail to act on it, you will inevitably forget what you have seen.

Quickly in review:

Step #1. You look inside and ask “what do I feel” about an emotionally upsetting situation.

Step #2. You trace that identifiable feeling to a false belief

Step #3. You reject and replace that false belief by confessing your value to God.

Step #4. You take action. Life changes when you engage your will.

Step Four requires the raw exercise of your will. It is as if you are acting without assistance. When you reflect back on different situations when you believed the truth instead of a lie, you will recognize the power of God intervening at that time.

I identified the false belief that “I must meet certain standards that I set in order to feel good about myself.” I felt that I had to be adequate, successful, and achieving in my ministry to feel positive about myself. My emotional health balanced precariously upon my ability to succeed. I was unrelentingly driven to succeed. With time and practice of the above steps, I am developing a functional, not cerebral sense that my value is established in the grace of God-- not my performance. I have exercised my will to live according to truth-- not success or failure. I reason that since I am someone of enormous value failure is not as catastrophic as I thought. In essence, I did not resign from ministry, either emotionally or literally. Unfortunately, emotional exhaustion often leads pastors to resign emotionally. The emotionally resigned pastor is not fully functioning for fear of further hurt. I am learning to separate my performance from my value as a person. This continued discovery is bringing joy back to ministry. It has also brought about inner sources of God confidence to take action and live out what I am learning to believe about myself.

What we believe is what we do, the rest is just talk! We must believe in our personal worth with such conviction, that we choose to exercise our will and take action in light of what we believe, rather than be controlled by harmful emotions. Indeed, this is our choice. We can be controlled by our feelings like most people and live at the mercy of our emotional impulses.

Or, we can choose to exercise our will and act in light of our enormous worth as a person ... as God sees us, because He sees us as we actually are!

As we begin to act in light of our worth in a variety of situations, our actions will reinforce our belief. A positive cycle will be established and our entire lifestyle can be changed for the better. It will eventually become easier and more natural to believe ourselves to be the persons of worth that we really are!¹⁵

¹⁵Ibid.

CHAPTER SIX

HOW TO PREVENT EMOTIONAL EXHAUSTION

Throughout this project I have attempted to provide general insights into what emotional exhaustion is while simultaneously offering pragmatic applications of how to care, heal, and prevent emotional exhaustion. This chapter will focus specifically on eight steps to prevent emotional exhaustion. I have personally found these preventive to be helpful. Research indicates they have benefited other pastors as well.

A Fresh Look at Pain

Ironically, the first step has to do with pain. Pain suffered by a pastor at the hands of fellow Christians is one of the most destructive experiences one will ever know. Few recover completely. Many pastors are permanently debilitated from effective ministry. The Evangelical Fellowship of Canada (EFC) confirmed that 1,294 pastors from twenty-one evangelical denominations including the CCMA feel isolated and alienated in ministry.¹ Not one of these pastors sought help with personal problems from their denominational support staff. A mere two percent sought help from professional counselors.² As a result of the EFC report, Donald Hamilton, President of the Associated Gospel Churches, said:

The need is growing...The stresses on ministers are becoming more difficult....Many people have assumed the clergy to be immune to the loosening morals and breakdown of our society. The EFC study indicates

¹Lyle e. Larson and J. Walter Goltz, *Clergy Families in Canada: An Initial Report*, Evangelical Fellowship of Canada, Sept 1994, Executive Summary, A8.

²Ibid., 89.

that clergy families undergo pressures unique to their profession, yet they struggle with the same temptations as all of us. And like everyone else, sometimes they fall. The tragedy is that high expectations from society, their congregations, and their leaders make it hard to admit failure or weakness.³

The challenges of escalating emotional exhaustion among clergy definitely cross the borders of the CCMA. Is that surprising? I think not.

Ministry comes with a high price. Pastors, God called you to a demanding vocation. Expecting to navigate the meandering rivers of ministry unscathed is to live a fantasy. Pastor and author Gene Edwards writes:

The Father willed His own Son's crucifixion. And yours. The plan and the executing of that plan was His. He even made sure it would be at the hands of Christians, just as it was the Lord's very own people who crucified Him. A double pain!

Come to grips with this, that your Father-and your Lord's Father-willed that you be crucified. Accepting this terrible but immovable fact is your first step to healing. Take that step and recovery begins. Failing that, nothing else will ever work to your complete restoration. Healing is embedded in the act of your turning to your Lord and accepting this terrible tragedy as having come from His hand. Bitter, yes. Incomprehensible, yes. Embrace it you must. For essential it is.

If you refuse?

Hear my word. Refusal to accept your crucifixion as wholly from the hand of God only means you were not crucified, you were just mistreated. Only when you accept that it came from God...only then is it a true crucifixion. The crucifixion of a Christian comes from the hand of God, and God alone.⁴

When the flaming arrows flew from every direction in Estevan, I wanted to run for cover. God gave me a mental picture I will never forget. It was an image of the hedge of angels surrounding my spirit. Almost all the arrows were deflected off the angelic armor, though not all. Now and then an arrow seemed to find its way between the hedge. All the

³Gail Reid, "Who Shepherds the Shepherd," *Clergy Cares* 12 Feb. 1998, 23.

⁴Gene Edwards, *Crucified by Christians*, (Sargent: Seedsowers 1194), 18.

deadly arrows were from the enemy until one penetrated the hedge. Once inside, the deadly arrow became the courier of crucifixion. I had to come to grips with the truth and reality that my benevolent Father intended to crucify me!

The first step to healing is accepting the sovereign strategy of God. Every crucifixion is composed of similar characteristics: rejection; pain; injustice; rumor; misunderstanding; demeaning; abuse; innuendoes; more pain; ruined reputation; loss of friends; loss of assets; loss of significance; the loss of many things. In all of your emotional exhaustion, great or small, have you come to taste all these things only to have them stolen from your grasp? There once was a crucifixion much more unjust and brutal than yours. If the Father ordained the crucifixion of His sinless Son, why would He not give you the same privilege?

The Sabbath Rest

The second step to prevent emotional exhaustion is obedience to the fourth commandment. Moses records that "God spoke all these words":

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work but the seventh day is a Sabbath to the Lord your God. On it you, nor your son or daughter, nor manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath and made it holy.

Ex. 20:9-12 NIV

Among clergy, this could be the most neglected of all the ten commandments. We smugly justify our workaholicism. To act as if the world cannot get along without our work for one day in seven is a startling revelation of pride that denies the sufficiency of our generous Creator.⁵

⁵Dorothy C. Bass, "Rediscovering the Sabbath," *Christianity Today*, 1 Sept. 1997, 40.

When the Israelites left Egypt, God provided manna and quail for consumption. God's provision to the Israelites of manna and quail was specific. Yet, they insisted on hoarding manna for later and because of their disobedience, the blessing turned into a maggot-infested stench. However, the same manna was divinely preserved once weekly so there was food on the Sabbath after the six days of collection. Nevertheless, some of the stubborn Israelites still went out on the seventh day to lay away extra but found none (Ex. 16:16-23). The lesson is simple, yet pastors that authentically and consistently model obedience on the Sabbath, are simply hard to find. God intended, week-by-week, the Sabbath would comfort our conscience, by assuring us that despite our unfinished character, we stand complete in Christ. His accomplishment at Calvary counts as our atonement.⁶ All other nine commandments tell us what to do for God and neighbor. Conversely, the command to rest on the Sabbath points us away from function toward restoration. Therein lies our salvation! Therein lies our power for sanctification. Without Sabbath rest our obedience to God can become legalism.⁷ The Sabbath is a commandment of grace.

Good Sabbaths help develop good Christians. The genuine practice of honoring the Sabbath draws the Christian community into the liberating and redeeming presence of the day.⁸ When pastors fail to practice the Sabbath, we demonstrate our self-sufficiency. The key component of the Spirit-filled life is death to self; not the construction of self. Self subtly emerges when the Sabbath rest is broken. This is one contributing factor to emotional exhaustion that is easily avoided by simple obedience to God's Word. *In Estevan relenting demands pulled my soul asunder, tempting me to neglect the Sabbath. The irony of temptations, timing and the increased need for rest and worship is*

⁶Martin Weber, "Why the Sabbath," *Ministry*, 1 Nov. 1992, 4, 31.

⁷Ibid.

⁸Bass., 42.

intriguing. Both then and now, in positive and negative seasons of ministry, obedience to the fourth commandment requires a weekly, disciplined choice.

Spiritual Disciplines

The third step to prevent emotional exhaustion is the consistent practice of the spiritual disciplines. Researchers Lyle E. Larson and J. Walter Goltz were commissioned by EFC to conduct an initial report of clergy families in Canada. The CCMA contributed the greatest number of responses, 10.6% of the feedback, from the twenty-one denominations polled. The result was a 194-page report unique in its description of clergy families in Canada.⁹ The report indicated the following:

About two-thirds of clergy and spouses indicate that they take time for private prayer daily or several times daily. About one-quarter indicated that they typically spend less than 10 minutes each time they have private prayer; about one-fifth of clergy and spouses spend 30 minutes or more each time they have private prayer.¹⁰

If ministerial stress is increasing, then these statistics reveal pastors are praying insufficiently to combat the stress. In response, the EFC recommendations (regarding spiritual disciplines taught in the seminaries), are worthy of our consideration in preventing emotional exhaustion. “Seminary education should include a strong emphasis on the development and maintenance of *spiritual depth and disciplines* within would-be ministers and their spouses, theologically and experimentally” (Italics mine).¹¹

Author and speaker, Richard Foster identifies and examines twelve classical disciplines and categorizes them into three sections:

⁹Ibid., Executive Summary, A20.

¹⁰Lyle E. Larson and J. Walter Goltz, *Clergy Families in Canada: an initial Report* Sponsored by the Evangelical Fellowship of Canada, Sept 1994, Executive Summary, A8.

¹¹Ibid., A20.

Inward Disciplines Outward Disciplines Corporate Disciplines

Meditation

Prayer

Fasting

Study

Simplicity

Solitude

Submission

Service

Confession

Worship

Guidance

Celebration

Theologian Elton Trueblood promoted Foster's *Celebration of Discipline* in the following words;

The greatest problems of our time are not technological, for these we handle fairly well. They are not even political or economic, because the difficulties in these areas, glaring as they may be, are largely derivative. The greatest problems are moral and spiritual, and unless we can make some progress in these realms, we may not even survive. This is how advanced cultures have declined in the past. It is for this reason that I welcome a really mature work on the cultivation of the life of the spirit.¹²

My investigation revealed that the pastors who sought cultivation of their spirit through some, if not all of these disciplines, healed the most thoroughly from emotional exhaustion. One anonymous pastor said that his emotional recovery was characterized by "long weekly walks in secluded places with Bible in hand." The disciplines serve to liberate pastors from the stifling slavery to self-interest and fear.¹³ At a more basic level, all emotional exhaustion is slavery to fear. The disciplines serve as tools to reconstruct the soul.

I am an extrovert. The inward disciplines are the most difficult for me to practice. Therefore, I am drawn to corporate celebration and worship. However, one key component of my recovery was working the angles of my soul through the disciplines

¹²Richard Foster, *Celebration of Discipline Rev.*, (Harper & Row, San Francisco 1988), forward.

¹³*Ibid.*, 2.

with which I was least comfortable. On a weekly basis, I would pack my Bible and journal into the car, and drive to a secluded location. In the warmer months, those locations were God-created juniper stops in the beautiful context of Eastern Pennsylvania. In the colder months, I arranged use of empty houses of parishioners during the working day. Other alternatives included malls, restaurants, and other churches.

Author and evangelist Leighton Ford said, “Evangelical Protestants have needed a corrective to our activism and return to our roots of an authentic walk with God.”¹⁴ The spiritual disciplines exhort pastors to walk with God and protect us from emotional exhaustion.

Plan of Prevention

The fourth step to prevent emotional exhaustion is to establish and maintain a balanced annual, monthly, and weekly schedule. This concept is rooted in Sabbath rest and confirmed by the spiritual disciplines. *In the winter of 1990, Rev. Bob Gould taught a Midwest district seminar on marital fidelity. I was challenged to write some proactive hedges toward affair-proofing my marriage. What has unintentionally resulted, eight years later, is in part an emotional exhaustion prevention plan. I carry this commitment with me in my wallet. The following commitment maintains balance in my life.*

Offensive Moves Against Affairs

1. We (my wife and me) dialogue and commune with God through disciplines individually and together on a regular and consistent basis.
2. We commune with each other on all levels of intimacy with the purest integrity we know on a regular and consistent basis.
3. We administer dates, trips and holidays for the family, ourselves, and

¹⁴Ibid., 230.

individuals of the family on a regular and consistent basis.

4. We carefully consider potential positions of compromise with the opposite sex, and openly discuss how to handle these challenges on a regular and consistent basis.
5. We hold ourselves separately accountable to personal friends of the faith and mentors for thorough scrutinization of personal blind spots and/or places of unconfessed sin, on a regular and consistent basis.

I want to make three observations from these five commitments. The first is that each statement intentionally begins with “We.” Your spouse likely has the best read on your emotional state. I find this to be true especially with male pastors. Their wives often have great insight into their emotional health. God created intimacy in marriage as a means of protecting each other from blind spots. Learn to utilize your spouse for mutual protection against emotional exhaustion.

The second observation is that each statement purposely concludes with “on a regular and consistent basis.” Intentional soul-care is essential to optimal spiritual and emotional health. It is easy to talk about it, but pressures in ministry make it hard to practice. Somehow the functional value system of the CCMA still rewards productivity which diminishes motivation for self-care. I am learning that soul-care is a higher priority that I must embrace to finish the triathlon of ministry well.

The third observation is the commitment to private, marital and family time. This is the practical expression of commitment number three:

1. Weekly, monthly, quarterly and annually scheduled times of private time for myself and my wife. This includes two annual seminars or conferences for my wife to attend of her choosing.
 2. Weekly scheduled date nights where we work at hobbies together. A monthly expensive date night often of my wife’s choosing. This is an emotional exhaustion prevention plan all on its own.
 3. Monthly scheduled family events and quarterly vacations often of the
-

families choosing. This is therapeutic and necessary for prevention of emotional exhaustion.

Soul-care is expensive and requires a high priority. Too often pastors will diminish these priorities to a place of lesser importance than necessary. In spite of opposition from the church, the expenses involved, and the creativity required to prioritize a balanced schedule, it is worth it. The truth is, Pastor, the balanced life is a biblical life. We need healthy examples to grow vital Great Commission churches.

Ministry Diversions

The fifth step to prevent emotional exhaustion is to develop what I call ministry diversions - the investment of time, effort, and resources outside ministry. Author and speaker Gary Smalley addresses the subject of emotional health from this perspective.¹⁵ Since the average Canadian evangelical pastor works 51 hours a week, this step of prevention may prove to be a challenge.¹⁶ However, diversions are necessary and can be rewarding opportunities for emotional investment. This concept is derived from the banker's old adage "don't put all your eggs in one basket." The idea being that if the bank goes bankrupt, 100% of your investment is lost. If, however, assets are distributed among several investors, then if one defaults, there are other reserves.

During our ministry at Hillsdale CMA Church, my wife and I often worked vigorously through challenging days to make more time for her small business called "Invitation Keepsakes." She would creatively assemble wedding invitations with flowers and ribbon behind a shadow-box frame. Customers would then give the framed invitation back to the bride and groom as a keepsake gift. The concept was a hit and provided an outlet for both of us.

¹⁵Gary Smalley, *Hidden Keys to Loving Relationships*.

¹⁶Larson and Goltz, 24.

During our ministry at Estevan CMA Church, our family purchased a full-blood, pulled, pregnant, Maine-Anjou heifer we named Mary-Lou. Visits to the farm provided a place for the family to forget ministry and enjoy a large family pet.

During our ministry at Nanticoke ACMA Church, my wife and I have enjoyed providing a local furniture store with accessories. We have made numerous mirrors, center pieces, bird houses, bookends, wreaths, and displays, in exchange for furniture. The diningroom furniture has never been better.

Ministry diversions often bring relief to an emotionally exhausting day or season. Identify your interests and pursue some latent passion. Risk investing time, effort, and resources into another basket. This emphasis will help prevent and heal emotional exhaustion. Outside activities will provide much needed breathing space when uncontrollable ministry circumstances surface.

Professional Help

The sixth step to prevent emotional exhaustion is to utilize God-given professional experts. Regrettably, there exists among pastors, and the CMA is not exempt, a negative and primitive attitude toward the mental health profession. One point one percent of the EFC's 1,294 respondents indicated that a counselor, spiritual director or psychiatrist was the first source in coping with feelings, thoughts and concerns.¹⁷ Less than two percent of the same respondents indicated that they would seek the assistance of counselors, psychologists, or psychiatrists for personal struggles.¹⁸ As a result of the same study, it was recommended that:

All students who apply for admission to seminaries (or related training institutions for ministry) should be required to pass a psychological screening test and an in-depth interview. The first year of study in

¹⁷Ibid., 88.

¹⁸Ibid., executive summary, A6-A7.

preparation for the ministry (in seminaries or related training institutions) should be considered a year of probation. In their first year, students in the ministry should be part of a counseling regime to determine childhood dysfunctionalities and related emotional or behavioral problems. Counseling should emphasize spiritual, rehabilitative, and restorative modalities. Difficult cases should be 'creatively' removed from the program at the end of the first year.¹⁹

The CCMA should work to correct erroneous perceptions concerning the mental health profession. We are experts of the soul; they are experts of the mind. We need them, and they need us.

Following the darkest days of my life, I submitted myself to the direction of a licensed Christian counselor from Houston, Texas. Under his care I endured an intensive one-week course of diagnosis. At the end of the week, he provided two recommendations and two predictions.

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|----------------|--|
| Recommendation | 1. Upon my arrival home that I arrange for a complete medical examination. |
| | 2. Through the medical examination I seek a psychiatric assessment. |
| Prediction | 3. That I would require weekly therapy for up to one year. |
| | 4. That prescribed medication would assist me out of my despair. |

I followed the recommendations, and the predictions came true. Weekly therapy with a counselor and an anti-depressant called Paxil were God's instruments to pull me out of the depths. Monthly visits to the psychiatrist proved to be extremely helpful. I have since been diagnosed as bipolar and am presently medicated on Dipakote, a substitute for Lithium. Taking medication created some personal tension. I believe in divine healing and regularly practice the ministry of anointing in my ministry. Whenever

¹⁹Ibid., executive summary, A19.

God provides the opportunity, I submit to the elders my physical need and seek God's healing touch. However, like the man with poor vision seeking full sight, I will not smash my glasses. Those glasses are the interim gift of God until my bipolar brain is ultimately healed. I am losing my shame about the recognition that God has provided these experts of the mind and appropriate medication to at least deter further emotional exhaustion, if not aid in preventing it all together. If the toilet is broken, call the plumber--not the preacher. If you doubt the reality of the assistance available to you, examine Appendix E. These people and resources will help direct you to the necessary people for help to prevent further emotional exhaustion.

Physical Wellness

The seventh step to prevent emotional exhaustion is proper care of the body, including adequate sleep, proper diet, and exercise. This emphasis naturally follows the balanced schedule prevention plan. It has always struck me as hypocritical that the pious lifestyles of CCMA pastors rejects tobacco and alcohol; yet, overeating, sleep deprivation, or lack of exercise is simultaneously excused. Scripture encourages proper maintenance of the physical body.

You realize, don't you, that you are the temple of God, and God himself is present in you? No one will get by with vandalizing God's temple, you can be sure of that. God's temple is sacred - and you, remember, are that temple.

I Cor 3:16 Message

Different people need different amounts of food. The amount of food you eat every day from the four food groups and other foods depends on your age, body size, activity level, and sex. The following guideline offers some simple suggestions.

CANADA'S FOOD GUIDELINES

GRAIN PRODUCTS	Choose whole grain and enriched products more often.
VEGETABLES	Choose dark green and orange vegetables and orange fruit more often.
MILK PRODUCTS	Choose lower-fat milk products more often.
MEAT AND ALTERNATIVES	Choose leaner meats, poultry, fish, as well as dried peas, beans and lentils more often. ²⁰

At the biannual pre-Assembly missionary conference, CCMA medical doctor, Kenneth Gamble, exhorts missionaries to self-care through the use of the Canada Food Guide. Perhaps pastors would also benefit from his recommendations.

Sleep deprivation can also have a negative impact upon the pastor's health. Preliminary research indicates that more work-related accidents are connected to lack of sleep than previously acknowledged.²¹ Dr. Gamble recommends 7 - 8 hours of sleep (or 7 hours at night with a daily nap). Pastors also require various types of exercise. Dr. Ken Gamble recommends that to achieve or maintain physical fitness, pastors should include exercises for cardiovascular fitness (aerobic exercise), muscle strength, and endurance (calisthenics or weight training), and flexibility (stretching). No single exercise is enough.²²

I know this is information that most pastors do not want to hear. It was not what I wanted to hear when I was emotional exhausted, twenty-two pounds overweight, lacking sleep and not eating properly. Nevertheless, heeding what the Bible has to say about the

²⁰Ken Gamble M.D., Missionary Health Institute, Biannual Seminar, June 1996.

²¹Ibid.

²²Ibid.

stewardship of my body has immensely helped my recovery. Today I am eating better, exercising consistently, and sleeping sounder than I ever have.

Listen to the Wounded

The eighth step to prevent emotional exhaustion is to learn lessons from the wounded. Recently, I read an intriguing description of the value the British infantry places on the wounded. This description takes place in the context of a war story.

The Regiment always kept its cripples. We had blokes with one arm, one eye, one leg; two blokes in B Squadron only had about six fingers between them. There was a wonderful picture in the interest room of them on a mountain-climbing course, trying to tie knots with only a couple of fingers each. Some blokes had lost legs, or suffered disabling gunshot wounds. One bloke who turned up for every Selection to run around the hills and man checkpoints had only one arm and one eye.

It was just part and parcel of life; if they're living quite a harsh existence and spending time on operations, people will get injured or shot, or collect diseases that impair them at a later date. They were kept in the Regiment for two reasons. First, if we were ever in the war, we'd know at the back of our mind that even if we were hurt we'd have a future. Second, why pension off somebody who has experience and knowledge that could be used in training?²³

The first observation connects with the Regiment's reason for securing the wounded. The wounded soldier said, "even if we we're hurt we'd have a future." The security of future ministry with the CCMA has not been something upon which emotionally exhausted pastors could depend. The CCMA's utilitarian value of the pastor has caused ministers withdraw because of the lack of back-up. When there is no back-up, confidence is lost. This is a catastrophe! How can we win the battle for the souls of men and women with retreating soldiers? If the CCMA made heroes out of wounded soldiers, like the British

²³Andy McNab, *Immediate Action*, (Macheys of Chatham, Chatham, Kent 1988), 320-321.

army does, younger generations would seize the mission and engage. Unfortunately, we have baby boomers, busters, and Generation X, retreating for self-preservation because those that went on before them were left for dead.

The second observation is that no one else is as valuable an asset to the prevention of emotional exhaustion than the pastor that has recovered. Why alienate the survivors at their own expense and the CCMA? Emotionally exhausted survivors have a significant contribution to make to prevent further future devastation of other pastors. (See Appendix H for Canadian ministries prepared to offer confidential assistance to emotionally exhausted pastors).

When I talk with wounded pastors of the CCMA, these sentiments are very strong. I urge us to consider hearing the stories of these wounded soldiers with an ear to prevent further emotional exhaustion. These steps to prevent emotional exhaustion have helped me immensely. I've learned that the saying "an ounce of prevention is better than a bottle of medicine" is true. Thank you for joining me on a journey inward. Where our paths have crossed, I hope you have been helped. That has been my prayer.

When I began this project I suggested that a paradigm shift with the CCMA was needed. I hope the research presented, along with my story has validated my original suggestion. The mission statement of the CCMA indisputably points towards obeying the Great Commission. My prayer is that the information presented will serve to expedite the intention of the CCMA.

APPENDIX A***Conflict Management Policy*****Preamble**

Jesus taught that our love for one another testifies to all people that we are his disciples. It is therefore not surprising that Satan, as part of his agenda to rob God of glory, will do what he can to promote division within the church. We recognize that our struggle is not against flesh and blood, but against the power of this dark world and against the spiritual forces of evil in the heavenly realms...(Eph. 6:12) and that we must battle spiritual forces with spiritual weapons (2 Cor. 10:4-5). Awareness of the spiritual nature of conflict, however, does not justify indolence on the part of leadership. Leaders, who are responsible to shepherd the flock of Christ, must still accept responsibility for and seek to resolve conflicts that arise in the church. They must also seek to establish proactive measures to prevent conflict from becoming destructive and establish structures that will assist in managing conflict in a redemptive manner.

Our greatest resource in the Christian and Missionary Alliance is our leadership - both lay and pastoral. The health and effectiveness of our congregations and missionary program are dependent on the health of our leadership. Every effort must be expended to protect and promote the spiritual, emotional, and physical health of our pastoral and lay leadership.

While recognizing that conflicts arise for many reasons and take various forms, there are principles that should govern our approach to management of conflict:

Foundational Principles:

1. Conflict is inevitable. The issue is not whether or not there will be conflict but whether or not conflict will be managed in a Biblical manner.
 2. Avoidance of conflict is rarely productive. The likelihood of destructive conflict decreases when conflict is identified and addressed early.
 3. Conflict may be valuable. It can be a vehicle for developing maturity in individuals and congregations. It can deepen and improve relations between people.
 4. The fruit of the Spirit should undergird all approaches to conflict management.
 5. The agenda of God's Kingdom transcends our individual and congregational agendas. Every effort must be made to manage conflict in a manner that promotes the Kingdom of God, protects the welfare of the Church, and the reputation of Christ in a given community.
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6. Management of conflict in a biblical manner is an important expression of our denominational commitment to sanctification.
7. Clear delineation of expectations as well as outlining a process for ongoing communication and evaluation should be an integral part of every candidating process.
8. A process for ongoing evaluation should be in place providing for: pastoral self-evaluation; elder evaluation of the pastor; elder self-evaluation and pastor/elder evaluation of the congregation.
9. Management of conflict must be done openly, allowing full participation by all affected parties. Decisions made secretly without input of all affected parties must be avoided. Conflict must not be permitted to go underground but be dealt with openly in a biblical and Christ-honouring way.
10. Conflict management must be done in a manner that respects and protects the dignity and reputation of all affected parties.
11. It is recognized that there is greater potential for conflict in some congregations for various reasons. In such cases pastors may need to be given special consideration, support and protection so that they can help restore stability and promote healing.

Where the Board of Elders has serious concerns about their pastor or his ministry, the following procedure shall be followed:

1. The areas of concern shall be communicated to their pastor, both verbally and in writing with a copy sent to the District Superintendent. He shall become involved in the evaluation or mediation process as he deems necessary.
2. Steps should be designed by both the pastor and the Board of Elders to remedy the areas of concern.
3. Where the concerns relate to a lack of competence in a specific area of ministry, consideration should be given to providing professional development opportunities to assist the pastor in skill development.
4. A reasonable period of time shall be given for the pastor to overcome areas of concern.
5. If following the remedial process, it is determined that the pastor's current ministry should be terminated, the District Superintendent (or his designate) will meet with the Board of Elders and the pastor to see if there is any possibility of

him continuing in his present work for a specified period of time while seeking another ministry.

6. Consideration shall be given to the impact of decisions on the family of the pastor.
7. When a pastor feels he has not been justly treated, he may appeal to the District Executive Committee.

Closure of Ministry

The district superintendent shall work together with the pastor and the Board of Elders to ensure that closure of the pastor's ministry is healthy as possible.

1. If continuing in the present ministry is not possible, the church will be requested to provide financial compensation to assist the pastor during the transition period.
2. In order to facilitate healing and restoration, the district superintendent shall ensure that pastoral care and counsel are provided for the pastor and his family.
3. Providing that the pastor is qualified to continue in ministry, the district superintendent shall make the pastor's resume available to prospective churches.
4. When new opportunities for ministry are not available, the pastor, based on the provisions in the loyalty pledge, will endeavor to relocate outside the community served by the church. There are situations where this may not be necessary, but the final decision lies with the district superintendent. In situations where the local pastor determines that the presence of this person is a liability to the church, and if for financial reasons he/she cannot move, the local church and the district may assist with relocation costs as appropriate.

Where there are serious concerns about a pastoral staff person or his/her ministry, the following procedure shall be followed:

1. The senior pastor shall communicate the areas of concerns to the pastoral staff person, both verbally and in writing.
 2. Where a member of the Board of Elders has serious concerns about a pastoral staff person or his/her ministry, these shall be expressed to the senior pastor who shall inform the pastoral staff person.
 3. Steps should be designed by both the senior pastor and the pastoral staff person to remedy the areas of concern.
-

4. Where the concerns relate to a lack of competence in a specific area of ministry, consideration should be given to providing professional development opportunities to assist the pastoral staff person in skill development.
5. A reasonable period of time shall be given for the pastoral staff person to overcome areas of concern.
6. If following that evaluation it is established that the staff person's ministry should be terminated, the district superintendent or his designate will meet with the senior pastor and that person to see if there is any possibility of him/her continuing in their present work until another opportunity for ministry becomes available.
7. Consideration shall be given to the impact of decisions on the family of the staff person.
8. When a staff member feels he has not been justly treated, he may appeal to the District Executive Committee.

Closure of Ministry

The district superintendent shall work together with the pastor and the pastoral staff person to ensure that the closure of this phase of ministry is as healthy as possible.

1. If continuing in the present ministry is not possible, the church will be encouraged to provide financial compensation to assist the staff person in the transition period.
2. When new opportunities for ministry are not available, the staff person, based on the provisions in the loyalty pledge, will endeavor to relocate outside the community served by the church. There are situations where this may not be necessary, but the final decision lies with the senior pastor. In situations where the local pastor determines that the presence of this person is a liability to the church, and if for financial reasons he/she cannot move, the local church and the district may assist with relocation costs as appropriate.
3. Providing that the pastoral staff person is qualified to continue in ministry, the district superintendent will make his/her resume available to prospective churches.

Where a staff member has serious concerns about a senior pastor of his ministry the following procedure shall be followed:

1. He/she shall first express these concern to him.
 2. If the concerns are unresolved, he/she should speak to the district superintendent or other district personnel who will advise and intervene as appropriate.
-

APPENDIX B

**Christian & Missionary Alliance of Canada
Former Clergy Feedback Sheet**

Name: _____

Address: _____

City: _____ Prov.: _____ Postal Code: _____

College/Seminary attended: _____

Degree received: _____

Last C&MA church you served: _____

Date you left this church staff position: _____

Current Employment: _____

I. Reason(s) for Leaving Church Staff Position:

Each year a number of people leave church staff positions in the C&MA. Each person has his or her own reasons for doing so. Please read through and check all the things that influenced your decision. In a few sentences, could you please give us a brief explanation to help us better understand your situation?

- | | |
|--|--|
| <input type="checkbox"/> Conflict with others | <input type="checkbox"/> Asked/Made to resign |
| <input type="checkbox"/> Job stress | <input type="checkbox"/> Clarification of my calling |
| <input type="checkbox"/> Financial pressures | <input type="checkbox"/> Unable to maintain expected standards |
| <input type="checkbox"/> Physical/Emotional health | <input type="checkbox"/> Responding to family needs |
| <input type="checkbox"/> Further education | <input type="checkbox"/> Attractive possibilities of my new position |
| <input type="checkbox"/> Change in ministry focus | <input type="checkbox"/> Part of my plan to move on at that time |
| <input type="checkbox"/> Other: _____ | |

Brief explanation:

II. Preparation for Church Staff Ministry:

What, if anything, could your college or seminary have done to better prepare you for church staff ministry, and possibly encouraged you to continue in it?

III. Supporting People in Church Staff Ministry:

What could denominational leaders have done to help and encourage you in your ministry, and possibly helped you continue in it?

IV. Assisting People in their Transition out of Church Staff Ministry:

What help, if any, did you receive from others in the denomination during your transition out of church staff ministry?

How could denominational leaders, and others, have helped you in this time of transition? What practical assistance could you have used?

V. Assisting People in their Return to Church Staff Ministry:

Do you plan to, or would you like to, return to church staff ministry? ☐ Yes ☐ No

If Yes: A. What would you like to do?

B. What assistance do you need to help this come about?

VI. Assisting You Now:

How can Gordon and Eleanor Fowler, coordinators of the C&MA Pastoral Care Office, be of assistance to you or your spouse at this point in your life?

What kind of connections do you wish to maintain with the C&MA?

Please check the items that you would like from the Pastoral Care Office:

☐ More information of services available ☐ A visit when they are in your area
☐ A phone call ☐ Referral to a Christian Counselor ☐ Other:

APPENDIX C***Survey Letter***

Rev

I am writing a dissertation for my Doctorate of Ministry degree from Gordon Conwell Theological Seminary. I desire to contribute a comprehensive analysis of the care of Canadian Christian and Missionary (CCMA) Alliance pastors. Would you help me please? Between now and January 31 I would like to conduct a 10 -15 minute telephone interview with you. You have been selected for reasons I will explain to you verbally.

The title thus far of the thesis is, "A Proposal for a Seven Part Series Seminar for Emotionally Exhausted Pastors of the CCMA." Enclosed are the rough drafts of an abstract, an outline and chapter one entitled "My Burden." Please peruse the material as generally or as critically as you desire.

In the near future I will call you. Should you choose to help me, we will arrange a convenient time to talk. Hopefully, we can offer something to the larger constituency of the CCMA. Sample questions like those below will begin our conversation.

1. Does the CCMA denomination need to minister more comprehensively and effectively to her pastors? If so, how?
2. Does the representative form of government play a positive or negative roll in caring for CCMA pastors? Why?
3. Do you agree that the "community lens" of the CCMA needs attention regarding the care of CCMA pastors? (Refer to pages 9-13)
4. Do you have any other comments?

Thanks for your consideration,



Pastor Warren Reeve

APPENDIX D*Emotions of Jesus*

<i>English</i>	<i>Greek</i>	<i>Scripture</i>
1. Amazed	ektlambeo	Mark 14:33 astonished
2. Agony	agon	Luke 22:44
3. Anger	orge	Mark 3:5; Rev. 19:15
4. Ashamed	epcischunomai	Mark 8:38; Luke 9:26; Heb. 2:11
5. Compassion	splagchinizomai	Luke 7:13; Mt. 9:36; Mark 8:2; Mark 6:34
6. Cried loudly	phonen	Mark 15:37; Luke 23:46
7. Cried out	ekrazen	John 7:28, 37; John 11:43; John 12:44
8. Deeply moved	mgbrimcomai	John 11:33; John 11:38 groaned
9. Depressed	ademoneo	Mt. 26:37; Mark 14:33 heavily stressed
10. Fear	enlabia	Heb. 5:7 piety, reverence
11. Fury	thumai	Rev. 19:15
12. Grieved	sulbipoumenas	Mark 3:5 pain of indignation
13. Groaned	anastenazo	Mark 8:12 sighed deeply
14. Hungry	epincsen	Mt. 4:2; Luke 4:2; Mt. 21:18; Mark 11:12
15. Indignation	aganakteo	Mark 10:14
16. Love	phileo	John 11:3, 20:2
16. Love	agapa	Mk. 10:25; John 11:5, 13:1, 23, 34, 14:21
17. Marveled	thoumlizo	Mt. 8:10; Luke 7:9; Mk. 6:6
18. Pressure	sunecto	Luke 12:50 straightened - pressure
19. Rejoice	charo	John 11:15, 15:11, 17:13; Luke 10:21
20. Rejoiced greatly	eqalliasata	Luke 10:21
21. Sad (intensely)	perilupos	Mt. 26:38; Mk. 14:34
22. Sorrow	lupas	Mt. 26:37
23. Suffer	pathos	Mt. 16:21; Mark 8:31; Luke 9:22, 11:23
24. Sympathize (feeling)	sumpathesei	Heb. 14:15
25. Troubled	eparazen	John 11:34, 12:27
26. Wearied	kekopickos	John 4:6
27. Wept	edakrusen	John 11:35; Luke 18:41

APPENDIX E***Energy Management Inventory***

Closely related to emotional intelligence is the concept of energy reserves. Author and church consultant G. Lloyd Rediger has developed a simple measuring tool to help balance energy output with energy input. Once again it is rare for the interpretation of any assessment tool to be entirely accurate. Nevertheless, attempting to find energy equilibrium is a commendable desire. Does your present life, work and relationship environment provide energy balance? Take inventory on your energy. Investigate what needs balance and make the appropriate adjustments to maintain emotional wellness. (see inventory on next page)¹

¹G. Lloyd Rediger, Clergy Killers.

ENERGY MANAGEMENT INVENTORY

EXERCISE

On the branches of this tree, list the tasks and relationships that require energy from you.

Then qualify
(1 to 10) the energy
drain of each task
and relationship.
Add the total and
place it in the blank:

Energy Drainers

(for a typical week)

Extra Drainers

(this week)

Total _____

The tree is a metaphor for management of personal energy resources. It is a living organism with a number of characteristics:

1. It has root and leaf systems that generate energy effectively.
2. Energy in must equal energy out.
3. The size and contribution of the tree depend upon the health of its life-support abilities and environment.
4. The tree is part of an ecological system and cannot exist in isolation.

All of our relationships (family, professional, and so forth) drain or restore energy. When energy systems change, the tree must adapt.

List unusual energy drainers or enhancers in your life this week; and add them to the total.

Drainers

Total _____

Enhancers

Total _____

EXERCISE

On the roots of this tree, list the activities and relationships that give you energy.

Then qualify
(1 to 10) the energy
drain of each task
and relationship.
Add the total and
place it in the blank:

Energy Enhancers

(for a typical week)

Extra Enhancers

(this week)

Total _____

Energy exists in various forms and quantities. The physical, intellectual, emotional, and spiritual apparatus that generates our personal energy is limited. We cannot manufacture energy without resources and systemic health. Because the environment and the system change over time, the ability to adapt is crucial.

Any change—good as well as bad—uses energy. Crises and persistent stress not only use energy, but they also strain and may damage the energy system.

Paying attention to the management of our energy system is not selfishness, it is *good stewardship*.

Notice that some tasks and relationships both enhance and drain energy.

Write a brief description of your philosophy for managing your individual energy system.

Is it effective? Why or why not?

Does Your Present Life, Work, and Relationship Environment Provide Energy Balance?

APPENDIX F***EFC: Clergy Families in Canada Recommendations***

3.1 Seminaries (and related training institutions) should establish one or more required courses dealing with the Biblical foundations of marriage, families, and sexuality.

3.1.1 This course, or a second course, should emphasize practical ways of ministering to families within the local church and at the denominational level. In connection with this course, or in another course, specific training in basic counseling skills directly related to marital and family issues should be required of all would-be ministers.

3.2 Seminaries (and related training institutions) should establish a required practical course designed to help ministerial students understand and prepare for the unique issues faced by clergy marriages and families in the pastorate.

3.3 Denominations and/or seminaries (and related training institutions) should regularly sponsor continuing education programs (workshops, seminars, conferences) to assist and upgrade ministers and spouses already in ministry facing issues relating to ministering to families, family counselling, and coping with issues unique to clergy families.

3.3.1 Alternatively, the Evangelical Fellowship of Canada should assist its member denominations in sponsoring annual interdenominational seminars in two key locations in Canada of the type specified in recommendation 3.3.

3.4 Seminary education should include a strong emphasis on the development and maintenance of spiritual depth and disciplines within would-be ministers and their spouses, theologically and experientially.

3.5 All students who apply for admission to seminaries (or related training institutions for ministry) should be required to pass a psychological screening test and an in-depth interview. The first year of study in preparation for the ministry (in seminaries or related training institutions) should be considered a year of probation. In their first year, students in the ministry track should be a part of a counselling regime to determine childhood dysfunctionalities and related emotional or behavioral problems. Counselling should emphasize spiritual, rehabilitative, and restorative modalities. Difficult cases should be 'creatively' removed from the program at the end of the first year.

3.6 Consistent with several professions, an "apprenticeship-like" requirement for all ministerial students should be established as part of their degree program.

3.7 Training in family life education should be provided in one year certificate programs at seminaries or Bible colleges, and/or through correspondence courses combined with in-residence workshops or month-long residence study requirements.

3.8 Denominations, and/or parachurch organizations, must establish confidential trustworthy “ombudsman-like” support ministries for hurting, lonely, bruised, spiritually fragile, clergy and spouses as individuals, as marriages, and as parents of struggling children. These programs used to be at “arms length” from denominational knowledge until the support systems have, if the problems aren’t solved, worked out the exit, discipline, and restoration procedures in mutual agreement with the clergy involved.

3.9 Denominations and/or inter-denominational structures should be established, funded, or subsidized to provide teaching, counselling, and therapy without charge, or at least minimal charge, to clergy and their families.

3.10 Denominational meetings should permit open forums to listen to concerns and problems from individual clergy concerning financial issues, time management problems, working with families in churches, and struggles within clergy families.

3.11 A follow-up research project, comparable to the clergy project and investigating similar issues, should be conducted using a random sample of evangelical families active in church, a random sample of man-line church families, and a random sample of secular, unchurched families to better understand the role of faith in everyday life.

APPENDIX G

Why We Do What We Do Inventory

What is Your Dominant Childhood feeling?

Every child has a dominant childhood feeling that results in a predictable emotional-motivational pattern in adulthood.

There are eight dominant **childhood feeling** categories. Rate each one on a scale of 1-10.

1 = no emotional reaction 10 = major emotional reaction
(not emotionally loaded for me) (very emotionally loaded)

AS A CHILD:

1. Were you loved **CONDITIONALLY**? _____

- *Desperately wanted to please; hyperconscientious
- *Performance driven; unable to do enough
- *Unpredictably loved and criticized, scholded or abused

2. Did you feel **DESTINED**? _____

- *Accepted; secure; protected
- *Gifted mentally, physically, spiritually
- *Free to explore widely
- *Reinforced words of blessing

3. Were you **FAVORED**? _____

- *Admired as a hero
- *Treat as Daddy's "princess" or Mommie's "little man"

4. Did you feel **EMOTIONALLY IGNORED**? _____

- *Become a lonely child
- *Competed for attention
- *Stuck in the middle of siblings

5. Were you **INADEQUATE** to meet expectations? _____

- *Cared for the family; replaced a deceased parent
- *Protected siblings from abuse
- *Felt ugly, awkward or stupid compared to siblings
- *Unable to do right things right for parents

6. Did you feel **INSECURE**? _____

- *Abandonment; death or divorce of parent(s)
- *Abuse - parental abuse toward one another
- *Alcoholism - parent(s) drank
- *Poverty - threat of hunger, eviction

7. Were you an **INTIMIDATED** child? _____

- *By father or mother, older siblings, extended family or peers

8. Did you feel **SOCIALLY UNACCEPTED**? _____

- *Embarrassed by family name and reputation
- *Embarrassed by mother or father
- *Moved a lot; never really fit
- *Never learned sports

AS A CHILD, THE DOMINANT CHILDHOOD
FEELING I FELT WAS _____

WHAT IS YOUR DOMINANT ADULT PHOBIA?

*A dominant childhood feeling leads to a dominant adult phobia
(e.g., fear of failure, rejection, or insignificance).*

There are eight dominant **adult phobia** categories. Rate each one on a scale of 1-10.

1 = no emotional reaction
(not emotionally loaded for me)

10 = major emotional reaction
(very emotionally loaded)

AS AN ADULT:

1. I fear **PERSONAL REJECTION**.

- *Losing affection of a person I love
- *Never achieving intimacy
- *Not good enough to be loved
- *Being transparent then being rejected

2. I fear living a life of **INSIGNIFICANCE**.

- *Being stuck in a limited position
- *Dying in obscurity
- *Not achieving more than mediocrity

3. I fear positional **FAILURE**.

- *Losing admiration "hero" status
- *Not being re-elected
- *Disappointing people who count on me

4. I fear being **INVISIBLE**.

- *Being isolated
- *Not being taken seriously
- *Being expendable

5. I fear making **MISTAKES** (inadequate performance).

- *Appearing stupid or slow
- *Doing it wrong; not doing it right
- *Failing to meet expectations

6. I fear being **ABANDONED**.

- *Being controlled emotionally
- *Being deceived; trusting people too far
- *Losing control; not being able to take care of myself

7. I fear **SOCIAL FAILURE**.

- *Second string, not in their league
- *Facing harsh men or women
- *Not being seen as "mature"

8. I fear **SOCIAL REJECTION**.

- *Rejected by peers
- *Not being well liked
- *Not being accepted socially

THE DOMINANT ADULT
PHOBIA I FEEL IS _____

WHAT IS YOUR DOMINANT EMOTIONAL NEED?

*A combination of your dominant childhood feeling and your dominant adult phobia results in a dominant emotional need in adulthood
(e.g., need to be love, respected, or accepted)*

There are eight **dominant adult emotional needs**. Rate each one on a scale of 1-10.

1 = no emotional reaction
(not emotionally loaded for me)

10 = major emotional reaction
(very emotionally loaded)

AS AN ADULT I NEED TO BE:

1. LOVED UNCONDITIONALLY just as I am. _____

- *Cared for; touched tenderly by those who love me
- *Connected, bonded with close friends
- *Love and wanted not just needed

2. SIGNIFICANT and make a lasting difference. _____

- *Being a pioneer
- *Being indispensable to the program
- *Establishing new records; making a big difference

3. ADMIRED as a hero. _____

- *Honoured as outstanding
- *Noticed as a person who really makes it happen
- *Praised by others

4. RECOGNIZED, not ignored. _____

- *Listened to and respected
- *Spotlighted
- *Thought of constantly as needed and important

5. APPRECIATED for a job well done. _____

- *Rewarded for what I do right
- *Sent appreciated notes
- *Told "great job"

6. SECURE and in control. _____

- *Financially secure
- *Powerful and protected
- *Socially safe
- *Vocationally secure

7. RESPECTED as an adult equal to others. _____

- *Considered competent
- *Respected as a person
- *Respected for expertise

8. ACCEPTED socially included in the group. _____

- *Accepted by the group; included in their plans
- *Approved by the team
- *Liked by everyone...loved by a few

MY DOMINANT ADULT
EMOTIONAL NEED IS _____

WHAT IS YOUR SUREST SAFEST STYLE?

As an adult, you develop what seems to be the surest, safest style (e.g., enabling, leading, or rescuing) of relating to life to guarantee your dominant emotional need will be satisfied.

There are eight **surest, safest styles** adults use to meet the dominant emotional need. Rate each one on a scale of 1-10.

1 = no emotional reaction
(not emotionally loaded for me)

10 = major emotional reaction
(very emotionally loaded)

MY SUREST, SAFEST STYLE FOR HAVING MY DOMINANT EMOTIONAL NEED MET IS TO PLAY THE ROLE OF:

1. **ENABLER** - serving people endlessly.

- *Earn love by serving those I love
- *Make peace at all costs; avoid conflict
- *Give others what they need without taking credit

2. **LEADER** - leading people toward a goal.

- *Ask profound questions
- *Dream big dreams
- *Paint word pictures of a bright future

3. **PROMOTER** - making deals and taking risks.

- *Attacks super challenges with courage
- *Energize people about projects

4. **ENTERTAINER** - being noticed in a crowd.

- *Being the life of the party
- *Life with style
- *Act as a performer

5. **RESCUER** - protecting and defending the underdog.

- *Empower the powerless
- *Rescue the threatened
- *Sacrificial giving of self to help needy

6. **CONTROLLER** - making things secure.

- *Accumulate money
- *Be very cautious
- *Establish clear limits policies and margins

7. **SPECIALIST** - being socially popular.

- *Be super strong in one very specific area
- *Educate myself more and more
- *Rely on specialty whenever lack of respect is shown

8. **PEOPLE PLEASER** - being socially popular.

- *Being socially popular
- *Overcommitted
- *Create environment where everyone is content

OF THE EIGHT SUREST, SAFEST STYLES THE ONE I PERSONALLY USE WITH THE GREATEST COMFORT IS _____

WHAT IS YOUR SINGLE GREATEST SINGLE STRENGTH?

As an adult, you develop a single greatest strength to use with your surest, safest style to meet your dominant emotional need as consistently and as predictably as possible.

There are eight categories of **strengths** adults develop to have dominant emotional needs met consistently. Rate each one on a scale from 1-10.

1 = no emotional reaction
(not emotionally loaded for me)

10 = major emotional reaction
(very emotionally loaded)

I AM AT MY VERY BEST WHEN I AM:

1. **FACILITATING** a project.

- *Helping others get the job done
- *Working behind the scenes
- *Anticipating future help needs

2. **VISUALIZING** the future.

- *Framing the big picture
- *Revealing overlooked potential
- *Asking profound questions

3. **PERSUADING** people to do something.

- *Convincing, persuading
- *Mobilizing; activating, motivating
- *Selling

4. **ENTERTAINING** people.

- *Acting
- *Being the center of attention
- *Competing

5. **RESCUING** the needy.

- *Caring for the needy
- *Counseling, listening, empathizing
- *Serving the poorest of the poor

6. **CONTROLLING** a situation.

- *Managing people or money
- *Maximizing available resources
- *Working in a clearly structured setting

7. **SPECIALIZING** at something very few can do.

- *Smashing roadblocks in my specialty area
- *Solving what no one else can tackle

8. **SOCIALIZING** with lots of people.

- *Accepting, encouraging and pleasing socially
- *Being a responsible part of the group
- *Attending social events

OF THE EIGHT CATAGORIES MY
GREATEST SINGLE STRENGTH IS

WHAT IS YOUR BACK UP STYLE?

You have a backup style to use just in case the combination of surest, safest style and single greatest strength fails to get your dominant emotional need met.

There are eight **back up styles** adults use frequently. Rate each one on a scale from 1-10.

1 = no emotional reaction

10 = major emotional reaction

(not emotionally charged for me)

(very emotionally loaded)

WHEN I GET THREATENED, I AM EMBARRESSED TO ADMIT IT, BUT OCCASSIONALLY RESORT TO:

1. **PERFECTIONISM** - trying to perform perfectly to feel worthy. _____
 - *Doing far more than required
 - *Becoming very concerned with personal performance failure
 - *Seeing people and situations as all good or all bad
2. **MANIPULATING** - intimidating people to get my way. _____
 - *Playing mind games to control
 - *Manipulative silence
 - *Giving the intimidating hard look
3. **CUT CORNERS** - working around systems to get what I want. _____
 - *Competing with peers for leader's attention
 - *Cheating family or friends
 - *Stealing ideas, perks or money
4. **EXTREME BEHAVIOR** - demand attention by appearance or action. _____
 - *Party showoff
 - *Attention seeker
 - *Intimidating emotionally or verbally
5. **WORKAHOLISM** - hiding behind harder and longer hours. _____
 - *Becoming a robot with a checklist
 - *Sacrificing life to work
 - *Working harder, stronger faster
6. **OVERCONTROLLING** - becoming rigid and demanding. _____
 - *Arguing until I get my way
 - *Acting with intimidation
 - *Competing at all costs
7. **WITHDRAWING** - avoiding **situations** where I feel intimidated. _____
 - *Accepting second place when I want first
 - *Escaping into depression or substance abuse
 - *Ignoring reality for a while
8. **WITHDRAWING** - avoiding **people** before they can reject me. _____
 - *Breaking off relationships
 - *Going to another group
 - *Shutting people out

OF THE EIGHT MOST COMMON BACK UP
STYLES, I MOST COMMONLY RESORT TO

1. Fill in the “Why You Do What You Do” chart on the last page with numbers from the appropriate pages.

Column A : Dominant Childhood Feeling	page 112
Column B : Dominant Adult Phobia	page 113
Column C : Dominant Emotional Need	page 114
Column D : Surest, Safest Style	page 115
Column E : Single Greatest Strength	page 116
Column F : Back Up Style	page 117

2. Add up the numbers across each of the eight bands to get a total number of points per band.

The higher the total number, the more important that band is in your “why pattern.”

45 - 60 points: Extremely Important

This band in your emotional-motivational pattern affects nearly all of your adult behavior in some way. It is a major source of drive or drivenness.

30 - 44 points: Important

This band in your “why pattern” affects much of your adult behavior but is not likely your major source of drive.

0 - 29 points: Relatively Unimportant

Unless there is a box numbered 8, 9, or 10 somewhere in this band, you can basically ignore it for now. The band occasionally affects your behavior but typically *not* in a major way.

Notes

This rating system is not an absolutely scientific method. Using the rating system gives you an objective way to communicate or weigh your subjective feelings. In essence, it is a way for you to “take your own pulse,” for you to see how strongly you feel about certain words or phrases.

You can easily fool this system. But it is my assumption that your focus is deep self-understanding. Be honest with yourself.

3. *Identify the top three bands (the top three highest numbers).*

What is the number one band? This one probably influences your adult behavior the *very most* today.

Does the number one band “by the numbers” feel like the most powerful to you emotionally as you reflect on it? It should. If it doesn’t, which band does? It is okay to change!

If you have two bands that have about the same number of total points, think about both bands over a period of a week. Score each box again and see if one now has a higher number of points. If the two bands are still about the same, simply relax and assume that you have two major needs and at different points in your life you will have two fears, two needs, two styles, two strengths, and two backup styles.

4. *Identify your three most emotionally loaded boxes (there are forty-eight boxes - eight down and six across) anywhere on the chart.*

Circle the box on the chart that feels the very most important to you. This box is vital in understanding why you do what you do.

5. *Look at any boxes with low scores (under 5) in your top three bands.*

Each box in your number one band should be fairly high. You may want to rethink any low score box and rescuer it if it now seems higher than you had originally felt. If no score change is needed, leave it like it is.

6. *Look at isolated high scoring boxes (8 or higher) that are not in one of your top three bands.*

Any single high scoring box could uncover a major new band, or it could be just an isolated box. Consider the possibilities. Each band is a pattern that explains why you do what you do. Band number 1 explains the perfectionist pattern, band number 5 explains the workaholic pattern, and so forth.

You should now feel very confident in your top one to three “why patterns.” There should be very little question in your mind about the logical relationships of your “why pattern.” If you have a question, you may want to let it set for a day or two and return to your reflections with a fresh mind.

You now know logically *why you do what you do!*

7. *Fill out the following summary.*

The following is a logical look at how my “why pattern” works.

As a child, the dominant childhood feeling I felt was

(See page 112)

As a result, I have a dominant adult phobia of

(See page 113)

To assure me that my phobia is not real, I have a dominant emotional need to be

(See page 114)

To have my emotional need met, the surest, safest style I know of relating to life is as a (an)

(See page 115)

I have also worked to develop a single greatest strength. I am at my very best when I am

(See page 116)

I combine my surest, safest style and my single greatest strength as the *most* predictable, dependable way to have my dominant emotional need met as consistently as possible. When this combination fails to get my dominant emotional need met, I also have developed a backup style where I resort to

(See page 117)

8. *Remember the basic logic of the “why pattern.”*

**AS AN ADULT, YOU TYPICALLY
USE YOUR SINGLE GREATEST STRENGTH
COMBINED WITH YOUR SUREST, SAFEST STYLE
TO GUARANTEE THAT YOUR DOMINANT EMOTIONAL
NEED WILL BE MET,
TEMPORARILY REASSURING YOU THAT YOUR
DOMINANT ADULT PHOBIA IS NOT REAL
AND THAT YOUR DOMINANT CHILDHOOD FEELINGS
ARE UNDER CONTROL.
IF THE ABOVE FAILS, YOU MOVE TO YOUR BACKUP
STYLE AND TRY TO FORCE THE ISSUE!**

9. *Take some time to think about your emotional mysteries.*

You should now see why you have done or not done many things in the past. Mysteries solved!

To identify your “why pattern” using the “Why People Do What They Do” chart, the easiest boxes to start with will likely be your dominant emotional need.

However, working with the chart to find what friends and family members need from you is different. The fastest way to determine another person’s “why pattern” is to identify the surest, safest style. Once these three are clear, it is easy to imagine the person’s dominant emotional need that you should try to meet.

Why You Do What You Do

	A	B	C	D	E	F
	DOMINANT CHILDHOOD FEELINGS	DOMINANT ADULT PHOBIA	DOMINANT EMOTIONAL NEED	SUREST, SAFEST STYLE	SINGLE GREATEST STRENGTH	BACKUP STYLE
1	CONDITIONALLY LOVED OR UNLOVED <input type="checkbox"/>	REJECTION (PERSONAL) <input type="checkbox"/>	LOVED UNCONDITIONALLY <input type="checkbox"/>	ENABLER <input type="checkbox"/>	FACILITATING <input type="checkbox"/>	PERFECTIONISM <input type="checkbox"/>
2	DESTINED, BLESSED, SPECIAL <input type="checkbox"/>	INSIGNIFICANCE <input type="checkbox"/>	SIGNIFICANT (MAKE A DIFFERENCE) <input type="checkbox"/>	LEADER <input type="checkbox"/>	VISUALIZING <input type="checkbox"/>	MANIPULATING PEOPLE MENTALLY <input type="checkbox"/>
3	FAVORED (BY ADULTS OVER PEERS) <input type="checkbox"/>	FAILURE (LOSS OF FAVORED POSITION) <input type="checkbox"/>	ADMIRER (AS GROUP "HERO") <input type="checkbox"/>	PROMOTER <input type="checkbox"/>	PERSUADING, SELLING <input type="checkbox"/>	CUTTING CORNERS <input type="checkbox"/>
4	IGNORED (EMOTIONALLY) <input type="checkbox"/>	INVISIBILITY <input type="checkbox"/>	RECOGNIZED <input type="checkbox"/>	ENTERTAINER <input type="checkbox"/>	ENTERTAINING <input type="checkbox"/>	EXTREME BEHAVIOR <input type="checkbox"/>
5	INADEQUATE (TO MEET EXPECTATIONS) <input type="checkbox"/>	FAILURE (INADEQUATE PERFORMANCE) <input type="checkbox"/>	APPRECIATED <input type="checkbox"/>	RESCUER (NEEDED BY NEEDY) <input type="checkbox"/>	RESCUING <input type="checkbox"/>	WORKAHOLISM (HIDING AT WORK) <input type="checkbox"/>
6	INSECURE <input type="checkbox"/>	DEPENDENCE, ABANDONED <input type="checkbox"/>	SECURE <input type="checkbox"/>	CONTROLLER <input type="checkbox"/>	CONTROLLING <input type="checkbox"/>	OVERCONTROLLING, INTIMIDATING <input type="checkbox"/>
7	INTIMIDATED (BY ANOTHER PERSON) <input type="checkbox"/>	FAILURE (TO BECOME AN ADULT) <input type="checkbox"/>	RESPECTED <input type="checkbox"/>	SPECIALIST <input type="checkbox"/>	SPECIALIZING <input type="checkbox"/>	WITHDRAWING FROM SITUATIONS <input type="checkbox"/>
8	UNACCEPTABLE (SOCALLY) <input type="checkbox"/>	REJECTION (SOCIAL) <input type="checkbox"/>	ACCEPTED FOR WHO I REALLY AM <input type="checkbox"/>	PEOPLE PLEASER <input type="checkbox"/>	SOCIALIZING <input type="checkbox"/>	WITHDRAWING FROM PEOPLE (BEFORE THEY REJECT ME) <input type="checkbox"/>

APPENDIX H***Canadian Ministries***

Canadian Association of Clergy
Reverend Ouwenhand
P.O. Box 89070 (Westdale)
Hamilton, ON
L8S 4R5
Canada

Telephone: 1-800-661-7729

Fax: 1-905-522-3775

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Telephone: 1-613-821-1106

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e-mail: casey@sympatico.ca or www3.sympatico.ca/casey

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(The Anvil Newsletter - quarterly)

Terrance R. Trites - Editor

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Moncton, NB

E1G 1H5

Canada

Telephone: 1-506-872-0080

Fax: 1-506-856-7075

The Anvil is a forum for the members of the Ministers' Mutual Aid Network to be in touch with each other, and share information that relates to their vocation and experiences in ministry. Network members and concerned persons can share information of mutual concern for ministers in need of help from each other.

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relief from stress, burn-out or need support from other pastors

Dieter Reda - Pastor

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Owen Sound, ON

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Telephone: 1-519-467-5674

e-mail: beechgrv@execulink.com

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VITA

The author of this seminar is Warren D. Reeve, born in Toronto, on April 15, 1962. He attended and graduated from high school in Willowdale, Ontario, in 1981. After completing a Bachelor of Religious Education degree at Canadian Bible College in 1985, he resided in Regina Saskatchewan, where he worked as a social worker and youth pastor. While in Regina, he graduated with a Masters of Divinity degree from Canadian Theological Seminary in 1991. This seminar is presented for the partial fulfillment of the requirements of the Doctor of Ministry degree from Gordon-Conwell Theological Seminary. His studies will be completed in May, 1998.

From 1986 to the present, Reeve has served with the Canadian and American Christian and Missionary Alliance Church. He has served as solo, senior, associate and assistant pastor in small, medium and large churches. Since 1986, he and his wife, Debbie, have been missionary candidates with the Canadian Christian and Missionary Alliance.

Warren and Debbie Reeve currently reside in Nanticoke, Pennsylvania, with their three children; Whitney, Courtney and Taylor. They are presently concluding their ministry with the Nanticoke American Christian and Missionary Alliance Church, to serve as missionaries to the Bandung International Church in Indonesia.

ABSTRACT

The purpose of this six-part seminar is to assist pastors of the Canadian Christian and Missionary Alliance (CCMA) to understand, identify, prevent and heal from emotional exhaustion. The CCMA is a holiness denomination within the evangelical church that is represented in most provinces and territories in Canada. The majority of the largest and most influential CCMA churches are located in Manitoba, Saskatchewan, Alberta and British Columbia. The combined CCMA local churches employ over 1,200 official workers-334 solo and senior pastors and 276 support staff from multiple staff churches. The remaining workers are composed of national and district administrative staff, and overseas missionaries.

There is abundant material already existing on the emotional health of pastors. However, there is nothing that facilitates a way to recognize, heal and prevent recurrences of emotional exhaustion in CCMA pastors. This project attempts to glean the best insights from numerous sources and specifically apply them to CCMA pastors. The intention of this project is to offer an adjustment to the present functioning paradigm of the CCMA for the benefit of their pastors. The major emphasis will be on pastoral self-care. The phrase “emotional exhaustion” will be carefully defined and described with the intention to appeal to the psychological needs of CCMA pastors including stress, burn out, and depression.

Internal contributors to emotional exhaustion, contextual factors including the nature of ministry, church conflict and the CCMA constitution, will be investigated as contributing causes. In addition, internal motivations and a pastor’s belief system will be investigated. Recommendations for the recovery and prevention of emotional exhaustion will be offered with suggestions for the wholistic health of individual CCMA pastors.
